

# Light of Truth

Not a Spiritual Asset 1-23-98  
600 Penna. av S E

VOL. XXIV.

JANUARY 14, 1899.

NO. 2.



SAMUEL BLODGETT.

An Exponent of the  
Philosophy of Life.

HARPER & CO. N.Y.



# SPIRITUAL ESSAYS

THE POLY-PSYCHISM OF MAN BY  
DR. DURAND DE GROS.

(Electro-Dynamisme Vital, Alcan,  
Paris.)

There is but one homogeneous principle in the Universe; its subjective manifestation is called spirit or intelligence (the generator of thinking); its objective manifestation is called matter.

The essential characteristic of matter is extension, which is but a consequence of the interpositions of indestructible monads in which the principle of thought i.e. spirit, is immanent, thus constituting spacing or inter-spacing.

Matter is indefinitely divisible, but the associated atoms or monads of which it is constituted, are indivisible. It consists in the unifying of sensible properties; properties as known to our senses. Sensible properties are really but a reflection of man's faculties of sensation. The qualities we attribute to matter from the evidence of our senses, are consequently, but attributes pertaining to our own senses. What we suppose, we perceive as matter is but the reflection of our own sensorium, our soul, looking at itself as in a mirror. Matter is therefore but an image of our sensorium; an image of our own sensations, impressions from similar quantities, relation with other souls.)

All monads are souls. These soul monads are essentially the same in nature, infinite in power of faculty. The variety in their grouping constitutes varied appearances, or bodies. This grouping or association of monads, may be simple or complex in mode.

If associated in uniformity; in similarity of character and equality of function, an inorganic body is thereby constituted.

But if grouped in complex association, of varied character and function, arranged in pivotal order around a central, leading monad (gravitating around it as planets around a sun), then an organic body, a living organism is constituted.

The soul of a body consists in this leading, central, directing monad. As long as it is present, the association of subordinate monads circulate harmoniously within its sphere of attraction. When it withdraws, the association of sub-monads breaks up; they disperse, to enter into other centers of attraction; new orbits.

The power (which is virtually infinite) exercised by any soul, is limited by matter, and is proportionate to the organic development of its body (i.e. to the limitations entailed by its organized relations with an association of souls in subordinate states of development; through co-operation it has to express itself.)

The ganglions of the sympathetic, the spinal reflex-centres, are sub-brains conveying similar faculties to those of the cerebral brain: sensation, consciousness and will. All these brains are co-associated souls, carrying faculties, the syntheses of which are comprised in man's soul.

The manifestation of these soul faculties is mediated through four elements, which may be said to constitute four planes in man's organism. The

vital faculties are in themselves purely subjective. Their primary and principal agent is the nervous centre in which they are localized. The transmitting or conducting nervous system is a differentiating agent. The functional organ is the specific objective agent by which soul faculties become manifested in the physical plane.

In a later work, Dr. Durand compares these soul monad or secondary brains to sub-selves and shows that while the central self or soul receives and transmits ideas, he does not realize them, but hands them on to these hierarchies of sub-selves to carry into manifestation.

Similarly with regard to automatic functioning of the vegetative organs, or of actions acquired by habit. These are executed by the sub-selves, and, though the central-self is not conscious of such execution, it is incorrect to say that they are unconsciously performed. They are consciously performed by the hierarchies of sub-selves grouped around the central-self, in subsidiary dependence.

This thesis of poly-psychism presents a rational psycho-physiological correlation for Prof. Janet's theory of sub-consciousness, and Meyers' subliminal consciousness. Its validity and priority have been recognized by Dr. Ed. Perrier, of the "Institute" (author of "Les Conjonctions Animales") by Dr. A. Desjarts, by Dr. Liebeault, who presents it as the only valid explanation of the realization of suggestion i.e. of ideas.

It illustrates the process of consciousness in the explication of ideas. It brings an interesting confirmation of the Kabbalistic teachings that the process of manifestation in man, as in the Universe, is mediated through four planes (and elements) designated respectively as archtypal, creative, formative and action, (or fire, air, water, earth), but brings preferable and more explanatory terms, as designations thereof. It shows that each successively subordinate plane is dependent on the one immediately precedent to it in processional order, for recipience of mediated vitality, carrying determinations, and that all are dependent on the central-soul who stands in transcendent relation to its associated but subordinate souls, receiving and transmitting to them the ideas they realize. But it also shows that as man's own central soul is aware of the suffering of any and all of the soul monads, constituting his organism, so must the central soul of our Universe be aware of the suffering of all the souls in his macrocosmic organism or universe.

QUAESTOR VITAE.

Sydney Smith wielded the logic of wit with singular power. Curt, smart and unanswerable fell his blows. Thus, on the wants of Ireland: "What," says he, "is the object of all good government? The object of all good government is roast mutton, potatoes, a stout constable, an honest justice, a clean highway, a free chapel. What trash to be brawling in the streets about the Green Isle, and the Isle of the Ocean, and the bold anthem of 'Erin-go-bragh!' A better anthem would be Erin-go-bread-and-cheese, Erin-go-cabins that keep out the rain! Erin-go-breeches without holes in them!"

## THE PHILOSOPHY OF LIFE.

(By Samuel Blodgett.)

The philosophy of life is not to be found by blindly following our sympathies, by imagining the plan on which we would like to have the matters of this life conducted. It is the mission of philosophy to assist us in adapting ourselves to the kind of a world we find ourselves living in, and to the character of its inhabitants. Success in reformation will be in proportion to the adaptation of endeavors and methods to the nature of man and his environments. There is a vast deal of difference in human beings, and he who judges of others by himself in detail will be likely to judge amiss. Speaking of rights, I do not see as the human family have different or more rights than any other part of creation, except the differences of organization. Plants and animals have the same right to life, liberty and the pursuit of happiness that man has, the right in all cases being limited to the capacity and the natural environing conditions. A study of the problem includes a study of what our natural wants are, and what our powers are, including existing and potential capacity, in connection with the means at our disposal. There always has been a great amount of misery among human beings. This misery has been the lot of all classes and conditions in life, and the assumption so frequently put forward that it is only those troubled with poverty who need sympathy is not only misleading, but it is injurious. Probably, aside from those in such penury as to cause physical suffering, the poor have as much real enjoyment as the rich. And in this country none need to be so destitute as this if they have tried to be industrious and prudent. I do not like to see inequality that exists in this

world's goods, an inequality that has been growing rapidly for the last 30 years, and yet I can see that the fruits of this inequality have not been wholly bad. It is what I fear in the future, much more than what we have experienced in the past, that leads me to regret these vast accumulations in personal and corporate hands.

Human beings have wants, and there is one great want that embraces all others; and this is the desire to be happy. This is the leading emotion in human beings, and in all sentimental existences, no matter what course of conduct is pursued.

We hear a great deal said about selfishness on the one hand and philanthropy and benevolence on the other, as if selfishness could be disconnected from benevolence. Jesus said, "It is more blessed to give than to receive," and from that day to this every one who has recommended the practice of benevolence, and who has undertaken to give a reason why we should practice this virtue, has said in substance, "Because it will increase the happiness of the giver." I believe this as much as anyone, and if I did not believe it, I would not recommend giving.

No one has experienced the highest and purest pleasure in existence who has not found it in efforts to bless others. Some may think this view is disparaging to the most noble virtues, but I make as much difference between a human type of the highest nobility and a human type embodying the reverse, as those do who do not perceive that the desire for happiness is not the prime motive for every species of conduct. I do not wish to be misunderstood here, and as I fear there may be danger of it, I will give an illustration among the lower order of animals. Let us consider the tiger and the lamb in the kind of food they seek to appease their hunger. The lamb goes for the tender grass; the

tiger hunts for some animal inferior to itself in prowess. The conduct of these animals is very different, but the motive impelling them is precisely the same—it is for the gratification of self, for the increase of their happiness. There is as much selfishness manifested in the conduct of the lamb as in the conduct of the tiger. They both are after the food they like best, and that is best adapted to their needs. The lamb does not refrain from eating flesh because of a superior moral consciousness, but because he is so organized as not to need or desire it. The lamb did not organize itself, and did not produce in itself that mental and physical condition that caused it to choose grass as a diet. Therefore it seems to me that credit is due to the maker more than to the thing made.

Now there is a great difference in the nature of different individuals, as much difference in the moral and intellectual as in the physical, and that difference is only partially due to personal volition. Robert G. Ingersoll says that the person is in no degree responsible for his moral and intellectual status, and therefore there can be no moral responsibility. In this I disagree with him. I admit, however, that in every case it is impossible to determine with accuracy the degree of responsibility that the individual possesses, and that in this particular we should never attempt to pass judgment. It is as reasonable to expect a person will manifest his nature in his life as to expect a brute will manifest his nature, and it is not the part of philosophy to use criminations. We only know that honor, truthfulness, recognition of property rights, being merciful, and desiring to do good are virtues that should be cultivated, because the general consciousness of mankind senses them as such, and always reverences a high manifestation of them in all places and among

people. And the only reason there is moral progress in the world is because of the aspirations of human beings in that direction. If we could establish another and antagonistic ideal, human development would approach that ideal. But this would be impossible because nature has set up the ideal, and one radically different would be unnatural and would find no congenial soil in which to flourish. The virtues I have here mentioned are cardinal ones, because they are universally recognized as such the world over. Their manifestation is always modified by other considerations, and not infrequently they are completely overshadowed and lost sight of. The germ of these virtues resides in every human being, and when they shine out in full development the leading, controlling emotions of an individual, that person is always respected and honored, yes, worshiped.

There are other characteristics and usages that are reckoned as virtues in a conventional and local way, that do not carry the brand of a universal commendation, such as Sunday keeping, sex-continent, monogamy, etc.

Probably fully one-third of the people of this earth, women as well as men, believe that there is nothing wrong in polygamy. The Bible does not condemn it, and I am not aware that any so-called sacred writings do. It has support enough, so we ought to respect those who believe in it, and consider it as yet an open question. I respect the Shakers, but I know their theory has no natural backing. It is only the reaction from excessive indulgence. The Shakers recognize that children are proper by being willing to adopt them, and as long as they are proper it is proper to employ the only means for their production. I take it there can be but one grand design in our earthly existence, and one grand object in any stage of our life,



whether physical or spiritual. The object is happiness.

The object of our existence is for our own happiness. When we work for the happiness of others we do so because we enjoy the work; we do it because it increases our own happiness in the present or because we believe it will have a tendency to increase it in the future; we are doing it for the purpose of laying up treasures on earth or in heaven. As we are compelled, first of all to have our own happiness in view, the conclusion is forced upon my mind that we were created with the express purpose that we should serve ourselves, and that we should serve others for the purpose and in the full belief that serving them is serving ourselves. And what is true of us in this particular is true of all animate and inanimate creation, if there is such a thing as an inanimate object, which I seriously doubt. The theory and teaching should be that judicious efforts for others will surely react on us for our own happiness and well-being, and practice will confirm the idea. The idea that we should sacrifice for others should be supplanted with the idea that doing good is not self-sacrifice.

There are two distinct methods of doing good. The one is with kind words, sympathy, good advice and accommodations that do not cost money. The other way is the using of property either directly or indirectly, to relieve suffering and want, and to put unfortunate persons in the way of prospering and making a success in life. The first method is always in order, and may be used by people in the most extreme poverty, but the use of money in the interest of humanity can not be employed, except by such as have it, and not all who have property and sympathy to match, are wise enough to use it to good advantage. I met an acquaintance once, on the street, who had been on a spree and had used up his last nickel, and of course was compelled to be growing sober. He told me his situation and begged for 10 cents with which to buy another drink, so as to sober up gradually. It would save him a great deal of suffering. My sympathy urged me to give him the 10 cents; my judgment said, "He will have to suffer as he sobers in any case," and I withheld the money.

This man had a good trade, and had good wages when he was sober, and it was not poverty that made him drink. And, by the way, I will say I have never been able to trace the drink habit to poverty in a single instance. I have known people to refrain from drinking because they felt that they were not able in a financial way to indulge, and the idea that poverty is the cause of the drink habit I regard as a mistake. While I am not like some who say drinking is the cause of all poverty, my observation teaches me that pinching poverty would be exceedingly rare in this country if it were not for the indulgence of drinking and other bad habits. The drinking man I was referring to will answer as a sample of a large number who would be better off to never be permitted to handle money at all, but to be placed under guardians who dealt out to them the necessities of life, and certain luxuries that are not harmful. That is, it looks as if such treatment would be beneficial to those kind of people. While I admit that an industrial revision is desirable, I do not admit that any possible revision of this department would cure the ills of life. Misery is as much a product of individual mismanagement as it is of political and social mistakes.

SAMUEL BLODGETT.

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## IN RE MAX O'RELL.

(By William Tucker.)

The North American Review for the current month contains an article from the facile pen of the above well known author, ending with the following quotation, "Live well and live long. You will never have another chance." Often am I, and more particularly when reading, reminded that "there is nothing new under the sun." It is the same old thought wearing a new dress, but not even a new disguise, as we remember it when a child the thought was expressed, "Let us eat and drink for tomorrow we die." This old thought in Max O'Rell's language but voices the current materialistic ideas of today. Surely the materialism and agnosticism of the present age will yield in time to a more benignant philosophy, and one more in consonance with the trend of modern science. It seems to me that for ages, and indeed perhaps in no age has mankind yielded due homage to the intellects of Socrates and Plato, the pagan philosophers of twenty-three centuries ago, who taught with wisdom never surpassed by mortal, the immortality and eternal progression of the human soul. Aristotle it is true conceded and taught that a supreme intelligence conceived and created the universe, but he did not so far as I am aware teach the idea of any connection between the creator and man, nor did he claim for man any future state of existence, so that while conceding his intellectual pre-eminence over both Socrates and Plato we cannot regard him as equally wise as his two immediate illustrious predecessors. From Plato to Kant is a "far cry" nearly twenty-one centuries intervening, but between those dates no metaphysician appeared upon the world's theater with equal talents. I well recall when the first Atlantic cable was laid, and the first message was flashed over it, how the leading illustrated journal of this country gave an added pleasure to me when it used in its pictorial reproduction of the incident Puck's famous prophecy, "I'll put a girdle 'round about the earth in forty minutes." Science though required more than three centuries to accomplish its fulfillment of Puck's prophecy, but a little more than one century was required for the accomplishment by science of Kant's prediction.

"It will be proved in the future, I do not know where and when, that in this life the human soul stands in an indissoluble communion with all the immaterial beings of the spiritual world producing effects in them, and receiving in exchange impressions from them." The closing years of the nineteenth century sees the prefect accomplishment of the foregoing prediction, though but a limited portion of the scientific world yields adhesion of belief to the fact. How then can Max O'Rell truthfully say that we will never have another chance. He can say it of course, but it is the saying of a man who, however, well qualified to speak on other matters, is apparently totally unqualified to speak upon a state of future existence. Three years ago the past summer, my attention was accidentally called to the subject of Spiritualism, with the result of my giving the matter more or less study from that hour until the present time. Of course, prior to the time spoken of, I had given the subject some cursory thought, with the result of believing that a good many well meaning and well educated friends of mine, who nursed that idea were more easily deceived and deluded than I had dreamed possible. The methods of investigations did not differ materially, I do not suppose, from those used by others, save perhaps that I studied more particularly than most all oppos-

ing theories upon the subjects that were brought to my attention. The most weighty and conclusive arguments against spiritualism, which I remembered, being those of Thomas Jay Hudson elucidative, and explained at length in his two volumes "Laws of Psychic Phenomena" and "A Scientific Demonstration of a Future Life"—Lillian Whiting in the Banner of Light, recently recounts an interview of hers with Hudson, in which she aptly states the fallacy of his theories pointing out his weakest spots of armor.

Hudson has but three theories to account for all classes of Phenomena—Telepathy hypnotism, and the frantic struggle of the subjective soul. You have a private sitting at your own home, all investigating friends, and by the aid of a flash light take photographic pictures of those present with you in the spirit say three or four forms upon a plate, recognizable to you, and ask Hudson to account for it. He would tell you that your mental thought produced those forms, not your objective self of whose acquaintance you are personally ignorant, and for whose existence you have his unsupported dictum to prove it by. Now please don't smile for while that is as clear as a London fog to you, it is as clear as sunlight to Mr. Hudson. Not long ago, I visited a truly pious and christian woman, though unlettered and outside of a limited circle unknown. This medium, for such she was, lived more than two hundred miles from my home, had never known that such a person as myself had existed, when I was called to her neighborhood in the transactions of some business, could not have known anything regarding me. This party also, though poor, does not make any charge for her work, it is given freely "without money and without price," though if the sitters choose to hand her some change when the sitting is over, it is not refused. While there in the light made by a very large lamp, in a small room, voices, intelligent, purporting to be relatives and friends, giving names and dates, spoke to me continuously with but slight intermission for two and a half hours. According to Hudson, my subjective soul was deceiving "to the top of his bent," his objective mind, soul, or self. Had there been present a materializing medium and those forms had been photographed with material objects in hand it would still have been my subjective self, escaping from its dwelling and taking on an objective appearance for the sole purpose of deceiving me. How incredible such a theory. Mr. Hudson, who is a born logician, possessing an analytical mind staggered me on all mental phenomena, but the reason refuses to follow his ideas when they contradict facts and a psychic fact is as much a fact, if not more so than a granite boulder lying in your path over which you stumble, and abrade your shin.

Alfred Russel Wallace, the great naturalist, in his preface to his third edition of "Miracles and Modern Spiritualism," ridicules with great satire and irrefutable logic the theory that the second subconscious self (the subjective view of Hudson) causes all this phenomena, and justly declares that to call this hypothesis "scientific," and that of spirit agency "unscientific" is to beg the question at issue. Mr. Wallace says "that theory is most scientific, which best explains the whole series of phenomena," and it is only the spiritualistic theory that accomplishes that result, and that is the most scientific theory because of the universality of its applications.

To such of the readers of this article as may have to encounter ridicules from ignorant, but well meaning friends (an experience which has often befallen me), who allege that spirit-

ualism is the belief of only illiterate and superstitious people you can well inquire, how if that be the case, the most learned body in the world "The British Association for the Advancement of Science" has just elected to its Presidency an avowed Spiritualist. Sir William Crookes, who in his address on accepting the honor and undertaking its responsibilities reiterates anew his connection of the truth of spiritualism.

HON. GEO. W. COTHRAN.

This eminent lawyer, jurist and patriot soldier of rank, has long been known as an avowed Spiritualist, and open defender of the faith. His daughter passed the mystic border last March, the writer attending the last rites, and at that time, the judge was suffering from the effects of a terrible struggle of life with death, by a large carbuncle on the back of his neck. He then told me that he had been informed that he should follow his wife and daughter to the summerland before the next New Year's day—about Christmas time, or a little before. He seemed to anticipate the change as a boon for which he patiently waited.

True to his prophecy—given, I think, through the mediumship of Mrs. Wreidt—he quietly laid down his burden of earth life on Friday, December 23, and the funeral services were conducted by the writer, at his late residence, 83 Hodge avenue, Buffalo, N. Y., December 25, and the quiet face of the great, good man looked as peaceful as if he had just fallen asleep. He had recently conducted an important trial in the superior court, which involved much legal difficulty which few of the profession could successfully handle, and won his case, but did not stay in the body long enough to receive his fee, which will go to his distant heirs, a sum of \$5,000.

As his relatives (none nearer than nephews and cousins) refused to stay with and care for him (so it is stated) he engaged Mrs. B. H. Wilson to care for him to the end, and faithfully did she perform her duty. As a reward he deeded to her his elegant mansion, and now it is said, the heirs have commenced proceedings to get the deed set aside, on the ground of incompetence.

There may be some interesting results which will furnish another object lesson to the mobs that judge human life from the gastric centers of their mentality. A man that in the last weeks of his life is competent to conduct to a successful issue the most complicated cases in the courts, ought to be competent to dispose of his own property without any help from interested relatives or legal sharks, who are after the spoils. But the judge is now above the power to harm from any plots in this lower world.

This world has lost another jeweled crown,  
And heaven has gained another master soul;

Untouched by envy or the bigot's frown,  
His sweet reward is love's immortal goal.

LYMAN C. HOWE.

Fredonia, N. Y., Dec. 30, 1898.

I COR., XII, 1-10.

1. "Now concerning Spiritual gifts, brethren, I would not have you ignorant."

8. "For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit."

9. "To another, faith by the same Spirit; to another, gifts of healing by the same Spirit."

10. "To another, the working of miracles; to another, prophecy; to another, discerning of Spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."

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## The Author's Symposium

From "The Christ Question Settled, Jesus, Man Medium Martyr," by Dr. J. M. Peebles, Chapter VIII, pages 185 and 186.

The most inefficient can carry a brand for burning, or direct a battering-ram for demolition; but it requires thoughtful, brainy men for construction. Edward Johnson, an English writer, whose chimeras are by a few considered history, and whose books, the former and the latter, are self-stultifying—is never referred to as authority by any writer of note. His works, and such books as Kersey Graves' "Sixteen Crucified Saviours," have no standing in the fields of erudition. Tell a Hindu Pundit that Krishma or Gantama Buddha was crucified upon a cross, and they would derisively laugh in your face, while pitying your illiteracy. It was with a marked degree of regret that I recently read the following paragraphs from the pen of my friend, Hudson Tuttle: "It will undoubtedly be replied to what has been said about sacred chronology that there is abundant evidence in Josephus, the early father and commentators all the way to the apostles. I wish to forestall this to Dr. Brown's splendid 'Researches,' and Professor Johnson's critical work (England), who have swept away all this tissue of cobwebs and shown the monstrous frauds, the almost unbelievable forgeries and deceptions in this field. The early fathers' and Josephus himself were undoubtedly monks who enjoyed the good wine of the monastery vineyards, not earlier than the sixteenth century. The whole mass of that 'early' literature, all its 'saints,' martyrs, 'persecutions,' and the history which has been taken without a doubt becomes as thinnest fog, absolutely unreliable, and if there be any grain of truth, it is lost in the villany and fraud which is met on every hand.

"Why has not this been known before? Because the interest of the Christian world has been for its support, and when men like Higgins in his 'Anacalypsis,' or Taylor in his 'Diegsis,' or Inman have attempted to show the facts, they have been ignored."

Yes—they have been "ignored"—and re-ignored by the best scholarship of the world. Bourbons learn nothing. When reminded of their mistakes, they are neither noble nor manly enough to correct them. Reference to Higgins' "Anacalypsis," and Taylor's "Diegsis," etc., are old straws which no modern linguist or writer would think of re-threshing, knowing that the chaff would greatly exceed the wheat.

For a long time I was the owner of Higgins' "Anacalypsis," once while in London went up to his old mansion, conversed with those who personally knew him, among whom was the talented wife of Professor de Morgan. Also upon a controversial occasion I once quoted from Higgins two paragraphs, appearing in the Medium and Daybreak—quoted them to my sorrow, for their blunders were soon pointed out to me by M. A. Oxon, and I was obliged to promptly correct them. Higgins is no historical authority.

[The above is an extract, taken at a glance from the pages of this, the latest and most important, perhaps, of all Dr. Peebles works. It will awaken deep interest, and will be widely read and commented upon. For sale at this office—price \$1.25. Ed.]

AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.

## THE NARROW VIEW.

To the Editor: I am sorry to see so much of what is called Christian Science expressing itself through the columns of the Light of Truth.

That element, which is not in any sense an exponent of scientific thought, is seeking to undermine and worm itself into the very meshes of Spiritualism. If it were intelligent and scientific we might be benefited by its ingress into our ranks, but knowing what I do by its workings in this place, as well as elsewhere, I would pronounce it a snare and a delusion, a Jesuitical snare to entrap Spiritualists. They send out their decoys by night and day, and wherever they find a susceptible person, they go for them, and generally rope them in. This combin-

indeed, become a light to the world. Spiritual science will go to the bottom of causes, and teach you how to remove sin, sickness, and eventually death, by enlightening your understanding. Christian Science comes in and tells you there is no sin, sickness nor disease. If you don't think so, allow yourself to be hypnotized. That, then is nothing, and lo, it is gone. Why didn't they go a little farther, and say if we didn't think we were hungry, we wouldn't be hungry, and would not need to eat, what a wonderful saving it would have been in these times of struggle.

Are not these people drawing upon our ranks to build up Eddyism, or more properly speaking, charlatanism, or superstition in a new dress? And I ask the question, must Spiritualists



Our artist has tried to reproduce from an excellent amateur photograph a little broom and dustpan scene in the house of a dear friend of the Light of Truth in Minneapolis. The great merit of the artist's work is to be found in the impossibility of identifying the joyous party—which they, no doubt, will appreciate.

ed mental force is centered upon them at night time, when they are most susceptible, and at day time the alluring influence of money and powers that will come to them by embracing this fad, is held forth. Mrs. Eddy, in her Text Books, puts her foot upon the neck of Spiritualism, and calls it low, a delusion and a snare, and so this thought has been handed down among all her followers, and is being used for their selfish purposes. Now, what are Spiritualists going to do about it? Will they lick the hand of those who are betraying them, and making of them tools for selfish purposes. No Spiritualist can be a Christian Scientist without ignoring the fundamental principles of our glorious reality—spirit communion.

If the so-called Christian Scientists would come into our ranks for the purpose of learning something of the truth of spiritual science, they might,

be still further slaughtered to make fuel for the perpetuation of such unscientific thought, if so, of what avail has been all this sacrifice of life and money by our pioneer Spiritualists to establish the great principles of life for the benefit of this life, as well as the future?

I, for one, am not willing to sell out our glorious principles achieved by such heroic efforts of body, soul and spirit to elevate the standard of manhood and womanhood, for something so inferior. S.W. G.

We print the above with an object which is to point out the difference between the policy of the Light of Truth and the narrowness to which it would be driven if the views of S. W. G and others, of which he is a fair type, were accepted as a working hypothesis. If the Light of Truth is anything, it is comprehensive. No man,

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no woman, no theory, having anything to present that will set people to thinking along those lines tending to uplift, strengthen and secure the best within themselves, will ever fail of a hearing in this paper. Of course we print some things we are not wholly in sympathy with. We never became possessed of the hifaluting metaphysics of so-called Christian Science which S. W. G. rails against, but that is not to the point. Many good people really believe that if their gonfalon is decorated with the compound non-descript Christian Science, they have got the whole thing, and we want to encourage them. If Spiritualism is in any danger by reason of what the columns of this paper contain on Christian Science, then it is time to reconstruct the dynamics of the universe, and we do not aspire to the task. No, no, friends; this won't do. Tolerance, TOLERANCE, is the word. We have not coralled all the truth, all the facts, of life. Doubtless some twenty-fifth century savant will look back on this age, as we look back on the age of the "Holy Inquisition," and wonder how much we really improved on it. By all means, let there be light, publicity, agitation and freedom.

#### PARTS THIRD AND FOURTH OF HUMAN CULTURE AND CURE.

(E. D. Babbitt, M. D. LL. D.)

Extract from Prof. W. C. Bowman's review of the work—

Having just read Dr. Babbitt's new book, comprising Parts Third and Fourth of his great work on Human Culture and Cure, I deem it a real service to humanity to call public attention to its merits as a work in the highest interests of the race.

The author presents to the world what, in my judgment, is the most profound, the most scientific and the most deeply interesting analysis ever yet given of the combined physiological, mental and psychic nature of man; and the supreme merit of the work, is that it does all this without going into the clouds and fogs of mysticism. Though the most occult and transcendental problems of mental and psychic phenomena are handled by the author there is no break in the scientific method, no reveling in mere theories, but every succeeding step is held in strict abeyance to facts and principles already established.

This work discloses for the first time the chemical mystery of mental phenomena, giving scientific proofs of both an external brain for ordinary mental action, and a more interior psychic brain and body, which, when understood, will impart an amazing power for human up-building. It throws the first clear light upon the nature and processes of hypnotism and all kindred psychological phenomena which have never before been explained or understood. Dr. Babbitt has here not only given the rationale of hypnotism, psychometry, clairvoyance and mental science, including the mysterious subject of memory, but has furnished abundant illustrations of their working. The subject of Phrenology, alone is of priceless value as enabling us to understand our fellow beings around us. I sincerely hope that many thousands of people will read this book and richly profit by the wealth and beauty of its teachings.

The Light of Truth reflects glory from heaven and gladness in the earth. It is vigorous, high-toned, scientific and spiritual, and makes it warm for bigots and corruptionists. It has gotten after Comstockism, moderately, and shows up the shame and sham of it all.—The Cassadagan.

#### "PRIMITIVE CHRISTIANITY."

To the Editor: I notice with extreme pleasure that Prof. Joseph Rodas Buchanan's epoch-making work, "Primitive Christianity," is procurable through your office. Every center of distribution for the volumes means just so much acceleration of the spread of actual Christianity. Would that every bookseller in the land could see his eventual, if not immediate interest in placing this work upon his shelves; and would that every pulpit in the land was furnished with this reinspired New Testament in place of the mangled and fraudulent "authorized version." It is my firm belief that, given half a chance, "Primitive Christianity" would outsell any other religious work of the time, and prove an instant blessing, as it will in any case a gradually realized one, to all concerned. I know not where else to find so much of peace, joy and hope for him who can read aright than between the covers of these grandly spiritual volumes. He that is wise will hasten to read it instead of wearing himself out with much of the superabundant metaphysical trash of the time, just as the thirsty traveler on an arid desert hastens from the shifting images to a spring of pure and living water. Yours respectfully,

A. G. MARSHALL.  
Brooklyn, N. Y.

#### THE OBJECT OF SPIRITUALISM.

To teach the Immortality of the soul, through knowledge and not belief.

To teach that while in the Mortal body, we must act right, as there is no eleventh hour pardon; but as you sow here, so shall you reap in the hereafter.

To teach love to all mankind of whatsoever nationality with liberality and respect to all Creeds or Religions.

To teach Morality in thought, word and deed.

To teach that by understanding the Science and Philosophy of living, we may live better lives on this sphere and each help elevate mankind Socially and Spiritually.

To cull the highest ethical teachings from all Scientists, Reformers, and different Spiritual teachers of all Religions and Sects in the world.

"Do unto others as you would that they should do unto you."

#### QUICKER THAN THOUGHT.

The teacher had been trying to explain to the class the instantaneousness of thought, if the term may be used.

"Thought is the quickest thing in the world," she said.

And turning toward the head of the class continued: "Clarence Fitzgerald, do you know of anything quicker than thought?"

"Yes'm," was the quick reply.

"What?" she asked.

"Laffin'."

"Why, Clarence Fitzgerald, what do you mean?"

"Well," went on the youth, "I know it is, fer the other night my pa asked th' blessin' at supper an' said, 'Oh, Lord, bless this meat before us,' when they wuzn't nothin' on th' table but beans 'n' tea, 'n' I laffed before I thought."

#### AN ANTIDOTE AGAINST ANTI-ISM

— is —

Rev. Marion P. Ham's  
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— and —

Rev. Dr. Duryea's  
ACKNOWLEDGMENT OF MEDIUMSHIP.

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"Spiritualism, to my mind, is the most startling development of modern times, the resources of human nature have manifested themselves in various ways, but in none more interesting than this, both sneers and sarcasm have outlived their usefulness, and it would be well for the leaders of scientific thought to recognize certain well attested facts regarding Spiritualism and find out what they mean."—Hon. Arthur J. Balfour, Leader in British Parliament.

BEYOND—By H. S. Hubbard. 25 cents.



# Department of Astrology

Conducted for This Journal by the American Astrological Bureau.

At the January lunation the fixed sign Leo ascends, with Aries on the midheaven, the luminaries being posited in the sixth house. The fifth mansion, ruling theaters, school boards and children, is sadly afflicted, for Venus is besieged therein by Saturn and Uranus.

This will bring much suffering to women and the growing population, and a very poor outlook for places of amusement. Some conspicuous person in the theatrical or art world will pass away. The conjunction of Venus and Saturn occurs at 3 p. m. on Jan. 25th, at which time these two planets will occupy the sixth house of the celestial chart. This denotes much illness of a febrile or eruptive character among children at that period, with the probability of a naval mishap. Some sadness to the president this month. War and naval expenditures will be increased, some important discoveries will come to the fore, and a promising activity will be apparent in commercial avenues.

The sun in opposition to Mars from the zenith and nadir in longitudes 160 degrees east and west, on the 18th, breathes misfortune to the Caroline and Hawaiian Islands. Governmental matters at Honolulu will be much disturbed. Meteorological or seismic disturbances will be probable in each of these localities near this date. Spain is still under the dark shadow of Saturn and Uranus, while France will be engulfed in some very perplexing problems due to Mars in Leo.

The weather will be very unsettled this month, with abundant downfall. Storm periods on the 4th, 21st, 25th and 26th.

## BIRTHDAY INFORMATION.

This is not a fortunate month for persons born in '39, '40, '49, '52, '54, '55, '59, '69, '73, '75 and '76. Fortunate for those born in '44, '47, '51, '66 and '67. Disturbances in affectional matters for those born in the latter part of January, August or November of any year. The 18th is not a good birthday anniversary, and will bring accidents or danger of fire to those holding property; they should insure at once. The 25th is a favorable birthday for men engaged in public capacities, for scientists and electricians; they may expect promotion or preferment. The 29th is a fortunate anniversary for those in artistic spheres, yet in spite of these propitious influences finances will be close for those whose birthdays fall near the end of the month, more particularly with bankers and realty men. Persons whose birthday anniversaries fall on or near the 19th or 31st of this month should have a care of speculating, making any important changes and incurring risks of any kind, and should safeguard their health. Railway managers are warned to use extra precautions against accidents about the 18th and 31st.

Persons born upon the following birthdays will come under the benefic influence of Mars in favorable aspect with their sun: Jan. 1st, '56 and '57; 3rd, 4th, 5th, 6th, 7th and 8th, '42 and '76; 5th, 6th, 7th and 8th, '77; 7th, 8th, 9th, 10th, 11th and 12th, '62; 9th, 10th, 11th, 12th, 13th, 14th and 15th, '61; 14th, 15th, 16th, 17th, 18th and 19th, '81; 16th, 17th, 18th, 19th, 20th and 21st, '46 and '47; 24th, 25th, 26th, 27th

and 28th, '52 and '66; 27th, 28th, 29th, 30th and 31st, '67 and '82.

The following birthdays will be affected by the Sun in affliction with Mars. These natives will need to guard against loss by speculation. Females will be affected from a domestic and affectional standpoint, with danger of death in child-birth, and otherwise as unfortunate with regard to health and wealth, as with males: Jan. 12th and 13th, '54; 13th, 14th and 15th, '69; 30th and 31st, '57, '60, '65, '70 and '80.

Males with the following January birthdays are falcitated upon the fortunate year ahead of them. Stability in present pursuits is indicated, with a steady and wholesome growth in commercial interests, and this more especially if allied with real estate or agricultural pursuits; mental decorum and gravity will prove of assistance in material affairs, and withal the period is one of which every advantage should be taken: Jan. 1st, 2nd and 3rd, '52, '56 and '65; 2nd, 3rd and 4th, '77; 2nd, 3rd, 4th, 5th and 6th, '42 and '69; 6th, '50; 7th, '72, '50 and '45; 8th and 9th, '72 and '45; 10th, '72 and '80; 11th and 12th, '80; 13th and 14th, '65 and '57; 15th, '65, '57, '53 and '43; 16th, '65, '57, '53, '43, '70 and '78; 17th, '78, '70, '53 and '43; 18th, '78, '70 and '43; 20th and 21st, '73, '51 and '46; 22nd, '51 and '46; 23rd, 24th, 25th and 26th, '81; 27th, '66 and '71; 28th and 29th, '66, '71 and '44; 30th, '66, '71, '79, '58, '54 and '33; 31st, '79, '58, '54 and '44.

Those with the following natal days will best avoid all new responsibilities and to safeguard present interests. Losses will be engendered through lack of foresight, and matters generally will drag along or go awry. Health will require careful attention. To both sexes bereavement is quite probable before the close of the present year:

Jan. 1st, '60, '54, '47; 2nd, '60 and '47; 3rd, '60; 6th, 7th and 8th, '82; 9th, '67 and '82; 10th and 11th, '67, '75 and '40; 12th, '67, '75, '48 and '40; 13th, '75 and '48; 14th and 15th, '55 and '48; 16th, '51 and '55; 17th and 18th, '61; 22nd, '68 and '41; 23rd and 24th, '68, '76 and '41; 25th, '68, '76, '49 and '41; 26th, '76 and '49; 27th and 28th, '49; 29th, '56; 30th and 31st, '62 and '56.

## GENERAL HINTS.

To prove the wonderful occult power which the "empress of the night" possesses over the vegetable creation, proceed as follows:

Take any quantity of common peas, and divide the same into four parts, keeping them separate. Then, on any spot of ground at all fit for vegetation, when the season approaches for sowing them, sow the contents of the first parcel on the first or second day of the new moon. The second parcel sow near the same spot on the first or second day of the second quarter; the third parcel sow on the second or third day of the full moon, and lastly, sow the fourth parcel on the second or third day before the moon is out. Now the first parcel, sown under the new moon, will grow very fast, blossom most beautifully, but will not bear fruit. The second will blossom and bear very little; the third parcel will not only blossom beautifully, but will bear fruit in abundance; and the fourth and last parcel will scarcely rise from the ground! Likewise all fruit trees set at the new moon blossom, but never bear fruit; while all others set three days before the full

moon bear abundantly. And in pruning trees the same effect takes place, for a tree pruned at the new moon will shoot forth branches, but unbearable, and if pruned at the full moon they will be prolific.

This curious experiment has been tried by the Mercurii, an astrological society which existed in London some years ago, and by several philosophers in other parts of the world; it at once decides the moon to possess the most powerful influence over sublunary affairs, and whether relative to the animal or vegetable creation, or to the world at large, still is this influence perceptible to every searcher after Nature's secrets, and the discovery thereof will repay the curious inquirer.

If you prune your vines when the moon is in Taurus, Leo, Scorpio or Sagittarius, neither worms nor birds will infest your grapes. Refer to the family almanac for these lunar positions. Do not graft trees when the moon is waning, i. e., after the full moon and until the new. If you shear sheep in her increase, their wool will grow again the better. These are valuable hints in husbandry, justified through scientific experiment and observation, and therefore worthy of full faith and confidence.

## A SCATHING INDICTMENT.

Maledictions Upon the Organized Doctor Craft..

(By Alexander M. Ross, M. D., F. R. S. L., Eng., Member of the College of Physicians and Surgeons of Quebec and Ontario, Professor of Hygiene and Sanitation at St. Louis Hygienic College of Physicians and Surgeons, Vice President of the Association of Hygienists of America, Member of the Ninth Session of the International Medical Congress, Member of the British, French and American Association for the Advancement of Science, etc., etc.)

"I arraign the leaders of the profession on the following grave charges—the rank and file are but sheep led astray:

(1) I charge that, whereas, the first duty of a physician is to instruct the people in the laws of health, and thus prevent disease, the tendency has ever been towards a conspiracy of mystery, humbug and silence.

(2) I charge that the general tendency of the profession is to depreciate the importance of personal and municipal cleanliness and to inculcate a reliance on drug medicines, vaccination and other unscientific expedients.

(3) I charge that they have encouraged superstition and humbug by the germ theory of disease. I do not question the existence of infinitesimal micro-organisms; but they are the result, not the cause of disease. They are scavengers, their legitimate work is to clean out the sewers of our bodies; whenever there is decay, pus or decomposing matter, there these little life-savers are doing their work of neutralization, sanitation and purification, they feast upon effete and decaying animal matter—they are beneficial helpers to an important end.

(4) I charge that the prevalent custom of advising a speculum examination for every trifling backache, earache, headache, ingrowing toenail or a bunion, is an unnecessary outrage on the modesty of a woman and a disgrace to the profession.

(5) I charge that the present abominable and dangerous custom of spaying women for the most trivial uterine derangements is nothing less than criminal, and in contravention of scientific practice.

(6) I charge that the prevalent cus-

tom of ascribing all ills (imaginary or real) that afflict women, to uterine troubles, weakness, ulceration or displacement, is false in theory and fact, and is nothing but a cloak to cover ignorance, immorality or cupidity.

(7) I charge that they prescribe to their patients—even child-bearing and nursing women—the use of beer, ale and other alcoholic beverages, which not only encourages drunkenness, but poisons the life-blood of unborn children, and stamps a permanent appetite for liquor on the rising generation.

(8) I charge that they have bitterly opposed every real and scientific reform in the healing art; they have filled the world with incurable invalids and given respectability to quackery by the outrageous quackery of the profession itself; disgusting all sensible and thoughtful men by their fallacies, tyrannical delusions, fetichism and humbug.

(9) I charge that they have, under the treacherous guise of protecting the people from quackery, secured the enactment of most unjust monopolistic laws which deprive the people of one of their dearest and most important rights—the right in the hour of sickness and in the presence of death to choose their own medicine.

(10) I charge that they have by doctorcraft hoodwinked the legislature into enacting compulsory vaccination laws which compel parents to submit the bodies of their children to the beastly, useless and dangerous rite of vaccination, and to deprive unvaccinated children the right of education in our public schools and colleges. I hold that every individual school be protected and sustained in his medical opinions as he is in his religious or political opinions, and any man or set of men who would withhold from his brother man this right would light the fires of an inquisition if he dared."

## A SPECIAL CHRISTMAS ORDINATION SERVICE

Was held Sunday evening, Dec. 25 under the auspices of the Church of the Fraternity of Divine Communion, at Aurora Grace Cathedral, Bedford and Madison streets, Brooklyn, N. Y. The church was most handsomely decorated with Christmas greens and also 400 incandescent electric lights in national colors. The address of the evening was given by W. J. Colville, on the "Birth of The Christ."

At the close of the address the president, Mrs. Lucia J. Weiler took Mr. Ira Moore Combs by the hand and led him to where Mr. Colville stood, who then conferred the Rites of Ordination, according to the Spiritualistic doctrine, upon Mr. Combs, who was made pastor of this church. During the evening a musical program was given, with Professor Angus Wright at the pipe organ; Professor E. A. Whitelaw, violinist, and Mr. T. E. Connors as the soloist. At the close of the service Mr. Ira Moore Combs gave an inspiration talk, and many spirit messages through the body of the large church, which were all convincing and recognized. The Church of the F. D. C. was instituted March, 1897, and incorporated under the state laws as a religious body and church Dec. 6th, 1898. It has grown from a parlor service, with but three members, to a large and most beautiful church, and stands in Brooklyn today with a membership of almost 100. Its services are largely attended, and its growth is phenomenal. Among its members are some of the best families of Brooklyn, N. Y., and much credit is given to Mr. Combs, who has so earnestly worked for its good since its institution.—Wellswood, Jr., Sec.



# Spiritism

## PRECOGNITION EXTRAORDINARY.

The following account of a remarkable psychical experience and its sequel is taken from the Coshocton, O., Age, of December 30, ult.

Yesterday forenoon, Thad L. Montgomery, cashier of the Coshocton National bank, received a telegram conveying the shocking information that his brother, Clay Montgomery, of Decatur, Ills., had died at the Great Northern hotel in Chicago. Mr. Montgomery left on the evening train to take charge of the remains.

There is connected with this a remarkable coincidence, associated with a premonition so extraordinary that it might, under some other circumstances, be the subject of skepticism. When Thad. Montgomery was down with typhoid fever at the Park hotel last August, he dreamed that he had received a telegram from Chicago saying that his brother, Clay, had died at the Great Northern hotel in that city, and asking what should be done with the remains.

So vivid was the dream that on awakening, he had no idea that it was a dream, and, being confined to his bed with high fever, and unable to take steps necessary in such a case as he imagined, he summoned Frank E. Pomerene as to sending some telegrams and making certain arrangements. Mrs. Chase, a sister of the sick man who was by his bedside, told him that their brother was not dead, and that he did not receive such a telegram, but it was several hours before they could disabuse his mind of the wrong impression and convince him that it was a dream. So impressed was Mr. Montgomery by the dream, that he afterward told it to quite a number of persons, among others Dr. McCurdy, Frank Beebe, Will Pomerene and J. P. Forbes.

While the dream was regarded by Mr. Montgomery and friends as very peculiar, nothing serious was thought of it, until yesterday, when there was added the finishing chapter of one of the most remarkable premonitions recorded.

Clay Montgomery did not reside in Chicago, but is supposed to have been there at this time on business, when he died very suddenly in the very place and at the same hotel as told in the strange dream four months ago. The wording of the telegram received yesterday by Mr. Montgomery was exactly the same as that of which he had dreamed, and which he repeated to a number of friends since. The dreamed-of-telegram was signed by the manager of the Great Northern hotel, and so was the real telegram which came yesterday.

Had the circumstances of his dream not been made known at the time and since, Mr. Montgomery would now hesitate to relate the wonderful coincidence lest some people might be skeptical about it. But the circumstances are such that there could be no possibility of doubt, and this will perhaps be recorded as one of the most remarkable premonitions ever known.

An explanatory article alluding to the above has been received from Madame Blanca de Ovies, who was at Coshocton at the time of Mr. Montgomery's transition. She writes:

"On Tuesday, December 27, Senor de Ovies and myself were entertaining

friends by our psychic demonstrations at the home of the Hon. J. P. Forbes. The guests were partially from distant points, and all skeptics in our line of psychic work.

Such was the interest awakened, that Mr. Thad. L. Montgomery, cashier of the Coshocton National bank, asked me for an interpretation of his dream. I told him it was not a dream, but a prophecy beheld in soul flight—as he had undoubtedly in a weak physical condition visited his brother and in getting into his aura had sensed the future.

He seemed very much concerned over the matter, especially so when laughingly reading his hand, I said, "you should have interests now, beginning in the west and in two years leave here to look after them."

Wednesday night we all attended a club ball where the gentlemen danced many dances, and was oblivious of the morrow.

The sequel of his dream as related in the papers next day, caused great excitement in the city, and as the reporters for Cincinnati and other cities sent the account to their daily papers as a special dispatch, it shows the skeptics were obliged to yield judgment in the matter. Last night Senor de Ovies and myself attended a large progressive pedro party. Part of the men refused to play, and retired to the smoking room to talk and see demonstrations in psychic phenomena. Does this not auger well for a psychic year for 1900?

Please note the length of time intervening between the dream and its fulfillment?

Soul flight by an undeveloped psychic may bring back to the mentality of the physical individual events that will take place within six months—but to the psychic, who scientifically understands the law that governs supra-mundane phenomena, may predict events that will take place within ten years. The illuminati or higher grade of adeptship can foretell as have the prophets of old, centuries ahead. If space permitted, we could sight Shakespeare, Jules Verne, Socrates and others.

The dream as herein related is not a surprising event to our line of work, but the furor created in this place, will no doubt lead to an opening for a new field of labor and research.

SENORA BLANCA DE OVIES,  
Coshocton, O.

## COMRADES—A SKETCH.

(By Lisle E. Saxton.)

"Writing may engage your attention, Lu, to a certain extent, but is it wise to permit it to do so wholly, at times? It seems to me if I had as beautiful a home as you have, and a husband as attentive, intelligent and such an admirable character every way, for his sake, I would bring myself down to rigid system, and arrange to do my writing during his absence!"

"Friend Bessie! you know very little about it! These writing seasons possess me, and while under their rule—and that is until the work is completed—I have no desire outside of them. Jack knew this before we were married, for I frankly told him, and that despite my great desire ordinarily to please him and add to his happiness, when these spells engrossed me I

feared that he would not consider me companionable, hence would be miserable; so marriage was an experiment we would better not make. But he insisted, asserting that we would be mutual helps; and as my reason and inclinations sanctioned it, I consented. I have never for one moment regretted it—and Bess you have never heard Jack complain or find one word of fault!"

"No! I haven't! But it seems to me that life would be intolerable under such circumstances!"

"It is only when I have a work on hand that I am absorbed, and at other times I make up with extra attentions. Jack understands me in this respect, and instead of worrying and hindering with exactions and complaints, or general unpleasantness, he is a help—a constant inspiration, and my work gives me so much more satisfaction than it did before I was married. He always spends his evenings with me, and reads or lounges when I write. He never intrudes upon my attention at such times, unless necessary, but is always ready to enter short conversations. I am happy and I believe he is far from miserable, but ask him, Bessie, and satisfy yourself."

"And report to you, Lu?"

"Do just as you please about that! I have implicit confidence in you and Jack, so will not insist!"

"Jack! I was saying to Lu that I think that life at times would be intolerable to you because of her writing moods, and she referred me to you for edification. Are you as happy as you would be if she were different in this respect?"

"Yes, I am more so than I ever anticipated being before we were married, because I realize what I didn't then; that a strong true love isn't dependent on constant attention, caresses and verbal expressions to be kept assured and active—a child state—but that soul can respond to soul in silence; so, though there is no word spoken, or outward manifestation, the presence of the loved one may be satisfaction complete.

"Why is it, Bessie, that after one has assured us repeatedly of an undying love, we insist on its being reiterated every time we are together and emphasized with caresses?"

"I know that Lu gives pleasure and profit through her books, and reaches more than she could in any other way, and that because of a peculiarity of organization she must, for the time, live in the story that she is writing. Then I can feel reassured when I read and note the most excellent character of her works; for she says that she always associates me with the most admirable men characters of the book, and herself with the wife or sweetheart of the same, so thus expresses her love and admiration for me upon paper, as varying personalities of the same ego.

"Persons make themselves and others miserable by their jealous exactions of love expressions, and comparatively few seem to feel love only as dependent upon physical or outer manifestations. I know that we are one of the happiest couples in the city, and I never enjoy myself better than when Lu is writing a book; for I know that there is an intellectual treat in store for others and for me. Are you satisfied, Bessie?"

"Yes; I never looked at the subject in that way, but I believe you are right!"

"Did you never observe that an exacting person or those who are always receiving slights from their friends are extremely self-engrossed, consequently very unjust in their estimations?"

"Well perhaps they are! I am glad you are so sensible, Jack! For I have

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seen persons make themselves and their friends unhappy because of the lack of love assurance and appreciation on the part of conjugal partners, and they are not all found in the matrimonial ranks, either! But really I am yet so much of a child that I am afraid I would get blue sometimes if I had a companion like Lu."

"Undoubtedly you would until you develop that finer appreciation that doesn't require material expressions of love entirely, but can recognize its own without these. No one will realize true satisfaction in living so long as the love flame can never burn brightly unless fanned continually with expressions from the sense plane. Lu and I each recognize our separate and united service to the world; and for this our organizations fit us, we try not to discourage or hinder the other by repinings or self-thought, but assist by making our home a realm of harmony and cheer; for in no way will unpleasantness manifest in a home so readily as in this.

"Many a genius has lived a life of torture because of such home requirements, when it could have been arranged so easily, but friends and associates were determined to mark out the line of conduct, and with disastrous results usually. So, Bessie, if you marry inventor Frank, don't forget my experiences with Lu, for you will receive similar treatment, and at times, to some extent, you must live on past assurances of love if you can not cognize it from the inner state, unless you would be miserable and rob him of satisfaction, because he deplores what at the time he can not hinder and succeed in what he is trying to do. This will apply to others besides writers and inventors who have this peculiar organization. And, Bessie, I hope you will prove as sensible and practically philosophical as you say I am!"

"I will try, Jack! and I assure you that I am very grateful for your short lecture, for I realize that it is opportunity."

LISLE E. SAXTON.

## A VOICE DIVINE.

I do not know a word of all you sung,  
Nor would I, if I could, its mystic spell;  
I only know your tones divine have rung  
To all my soul's content a parting knell.

Why, even now, oftentimes when twilight falls,  
With pulse a quiver as I listened then,  
In breathless silence how my heart recalls  
That song. Ah, me! I hear your voice again.

— F. G. M.

EVERY LADY SHOULD READ THIS.  
I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common sense remedy that never fails. FREE with valuable advice.  
Mrs. J. HUDNUT, South Bend, Ind.



## THE LIGHT OF TRUTH.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

### Light of Truth

IS ISSUED EVERY SATURDAY BY

The Light of Truth Publishing Co

35 & 37 North Front St., Columbus, Ohio.

WILLARD J. HULL, - - - EDITOR.

OL. XXIV, JAN. 14, 1899. NO. 2.

The Light of Truth can not well undertake to reach the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt. Oblique notices of five lines inserted free. Ten cents per line over that number. Advertising department, Frank E. Morrison, Manager, 500 Temple Court, New York City, Boyce Bldg., Chicago, Ills.

#### A MATTER OF LATITUDE.

There are simple laws of right which no majority can with impunity overturn. All reforms, innovations, improvements are with minorities in point of numbers. All new ideas are with the minority. Every blessing that has ever benefited mankind has at some time been the slogan of a minority. Truth is always with the minority, but her constant interlude rings and reverberates down through every lordly chancel, through every husk and shuck of polluted authority. On, on, forever!

"Tis so the multitude of mole hills cry  
To single mountain peaks that pierce the sky.

The myriad shells a like decision hurl  
At that lone one, whose bosom hides the pearl.

Laugh the glowworms thro' the hours of day.

When only one pale star is in the blue,  
So sneer the teeming weeds with cold disdain.

For solitary stems of golden grain.  
And Wrong, with lips of scorn and obloquy,  
Cries tauntingly to Right, "Minority!"

It is the magi seeking new truths who form this scorned minority. But to be one with truth is to be with the real majority, and he honors his kind most who takes the humble lot and strives to uplift the idolater the while he strikes down his chains.

Our supreme need is more light, more devotion, more fortitude with respect to the simple rules of right. Spiritualists as a body claim to know that an adherence to them constitutes the salvation and regeneration of the world. They have memory on these things. In the economy of confraternal principles, the study, control and government of the selfhood, the facts of spirit communion, the relation which that communion sustains to the world, and the love of fellowship of God, lies the solution of the world's enigmas.

Let us ask ourselves how far we have carried these principles into our lives and into the lives of those with whom we come in contact. Are we doing all we can in the life wheel of our time? Do we register anywhere on the thermometer that indicates the rise and power of thought? Do we count as ciphers or units in the great census of humanized mankind?

There is plenty to do. The people in the mass suffer in darkness, and the place and time to build our homes in spirit life is to begin now and here. While the yawns of the demagogue fill the air, the wails of poverty fill the hovels. Prayers and groans go aloft together. Hypocrisy builds the vaults that hold the treasures of earth, while cunning, like a hyena, guards the doors. The usurper robs and the strategist manipulates the plunder. These cry "Minority!" and boast that

all is well. Against this behemoth of power the voice of the spirit is turned, and the work before every Spiritualist worthy of the name is the analysis of that voice. What does it portend? Who utters it? What is its command? And all resolutions will at last reach where the prophets, seers, saviors and martyrs of the world have stood. "Seek first the kingdom of righteousness and all things shall be added unto you."

Take this to your hearts, Spiritualists, and be what your pretensions lead the world to suppose you are. Stop slandering, and hating each other. Speak the good word or not at all. Mirrored forth some time for your inspection shall all unkindness be. Cultivate a prayerful and contrite spirit. It is really the acme of effort.

#### ANOTHER DANIEL INTERPRETS THE NEW "MENE, MENE, TEKEL UPHARISIN."

O. H. P. Belmont, banker and millionaire, of New York is behind a new paper called The Verdict. In the editorial salutory, occurs this bit of sentiment, which one might not expect would find sanction in Mr. Belmont, if he be judged by his compeers:

"The Verdict favors an income tax, as a measure at once honest, fair, equal and just to all. Such a tax has the merit of being direct. It lacks the thievish opportunities which indirection in tax building offers to tax eaters and public bloodsuckers. Were all taxes direct the tax eaters would fare worse and the taxpayers better. The Verdict is in earnest favor of cutting the claws of corporations. It does not agree in abject public surrender to such outfits, as, for example, the Metropolitan railroad, which, just now, without leave obtained or license given, has coolly made an endless pitfall of entire Broadway. And while we are on the subject let it be said that The Verdict is in favor of this city owning its own street franchises, and does not indorse a surrender of its thoroughfares, rentless and priceless, to become mere hunting grounds of money for monopolies. On half the streets of New York City, the citizen is no better than a tolerated trespasser, while the telephone and telegraph and street railway companies are the true, real lords of the soil. Such should have their claws cut, and the manuring should be short and sharp and gone about at once."

#### A STATE BID FOR MILLIONAIRES.

Governor Smith of Vermont is the inspirer of a bill recently passed by the lower branch of the legislature, which provides that the board of tax examiners be authorized to enter into contract with millionaire non-residents, get them to move to Vermont and agree to live there 30 years, the state to offer as an inducement a reasonable tax, which once fixed will not be increased during the term of the contract.

For ways that are dark and tricks that are vain, the heathen Chinese is not alone peculiar. The name of Smith is again brought forth from obscurity and made uncommon.

'Tis the spur of Alexander rather than the sandal of Socrates that goads the withers of progress to a faster gait. Ambition springs from a perverted sense. We have yet to learn that to be true the sacrifice of worthy ambition need not follow. Men are striving to be great, to be powerful, rich, to be courted and flattered. They are not striving to be true. They are not true to themselves.

If the sun was to be divided into smaller planets it would make 1310 each the size of the earth.

#### A PERSONAL CHAT WITH LIGHT OF TRUTH READERS.

(By the Editor.)

Following close upon my friendly chat with you a month ago, came such a decided change in tone and volume of letters to myself regarding the work of this publication—the same continuing throughout the month—that I have decided to again come closer to you, and while endeavoring to exclude such familiarity as will engender contempt for me, strive to make myself and the great mission of this journal agreeable to you.

Of one thing I am certain; a close and friendly attitude assumed toward his readers by an editor is conducive to a more enduring coalition of forces common between them and the push and energy of those forces along lines most desired. The old maxim: "In union there is strength" is no more appropo to an army of soldiers than to an army of readers, and while we may differ on non-essentials, there is no difference as to our common purpose, or desire at least, of placing the cause of Spiritualism in all that it pertains to intelligently and forcefully before the world.

\* \* \*

I emphasized in my chat with you last month, the prime importance of a big increase in the circulation of the Light of Truth. That emphasis, I am glad to say has begun to bear fruit. From all quarters come letters laden with the very best wishes and the strongest endorsement of my position, and many of these letters contained subscription money, which the writers desired should be credited to parties named by them, and many new readers have been added to this army I am trying to assist. Spiritualism, you know, being as yet unpopular and grossly misunderstood by people at large, we must perforce as Spiritualists and lovers of truth depend largely on each other for support in matters of propagation and advocacy. We can't go out into the public as established cultes are wont to do, take a sort of stand and deliver attitude, and rake in the shekels. We have nothing to offer an animalized bourgeoisie, but an olive branch, a dove of peace, and they don't want it. They want the bang, boom, blow and bluster of sacerdotal petroleum and are willing to pay for it, and will fight for it if need be.

\* \* \*

The matter of increased circulation, not only of this publication, but of all others honestly devoted to the purpose of liberating the people from their social, industrial, and religious shackles, has become with me a paramount object. I am frank to say that taking into consideration my whole experience in the public work of Spiritualism, including my career on the rostrum, the conviction is forced upon me that the present stage of the work demands pre-eminently the support and extension of the Spiritualist press. I trust it will disabuse the minds of some that I have selfish objects in view when I say my earnest wish is that at least a half dozen more live, up to date Spiritualist journals might be at work in the United States today. There is abundant room for them, and I want to say further that in my judgment the reason why such a coterie of papers is not at work, is due to the indifference, laxity and downright stupidity of the Spiritualistic public.

\* \* \*

I have, say, an army of 25,000 readers every week. But what is that compared with the hosts who know the blessed gospel of Spiritualism, and who don't know that such a paper as the Light of Truth has an existence. This a big country. Millions are scattered over it, looking for a way out of

the bogs and stumps of worn out mental soil. They must be reached and upon such as now enjoy the weekly visits of The Light of Truth devolves the task.

\* \* \*

I am tremendously in earnest in this matter. When I look over the week's work and hold in my hand the fresh, crisp, newsy and clean Light of Truth, and consider the myriads of steps, thoughts and projects done up in it, I say to myself, "there's not a man, woman or child of brains and common sense in this country who can afford to be without this paper." I do not say this because I am figuring as one of the principle parts of it. I would say it if any other man of push and energy held my place, and turned out a paper like the Light of Truth. There is no personal animus about it. I want you to be impressed with what you are receiving in this paper. I want you to know that there is a courtly and generous man behind me, who has expended more than \$50,000 of his means in the last ten years to bring the Light of Truth where it is today. I want you to know that something devolves on yourselves beside the dollar you pay for a year's subscription.

\* \* \*

This question of increased circulation does not have in view a question of profits. The Light of Truth has never paid a dollar on its investment. It never expects to. Its career has been one of struggles and misfortune. It has been assailed as though it was a fire-brand from Hell, and all the mendacity of jealous venom born of cupidity has been poured upon it. It has survived it all, and its future is assured. It will go on and be the illuminator for thousands now in mental darkness. It is for you, friends, to help in this work. As I told you last month, you can, if you will, give to me such a support and prestige as would enable me to overcome any obstacle whatsoever that might loom up in the pathway of this publication. Can you do it? Will you see to it that your good words, your influence, your money, are used intelligently toward this end?

#### NOTICE TO ADVERTISERS.

The following has been received:—"We beg to advise that on January 1st, 1899, the firm name of Frank E. Morrison will be changed to Morrison and Sommerman. We take this opportunity of thanking you for past favors, and hope for a continuance of your patronage."

FRANK E. MORRISON.  
H. G. SOMMERMAN.

The firm of Morrison and Sommerman will continue to have charge of the advertising department of the Light of Truth. New York office, 500 Temple Court, Chicago office, Boyce Building.

#### TO NEW TIME READERS.

Advices from Boston just to hand confirm the rumor of a fortnight ago that the New Time had been absorbed by the resurrected "Arena" under the editorial management of Paul Tyner. Our readers will take notice that no more subscriptions for the New Time will be received here. Those already subscribing and awaiting their New Time magazine will, if they desire, be supplied with copies of the Arena to the extent of six months, the Arena subscription being \$2.50 a year.

The Cassadagan for December came to hand belated, but welcome. It is a growing publication and speaks well for the energy of the C. L. F. A., of which it is the organ.

Remail this paper to your friend.



## HOME.

How sweet the word! How expressive of the fondest associations, the brightest dreams! There is nothing in all the boundless love of God to be compared with the wife and mother of a sweet home. The home is the center from whence radiate all the purposes of life. It is the nucleus around which the family, the village, the city, the state, the nation, wield their mighty forces for good. A man's home is his castle, his strong shield and support. Into its sanctities none may enter without his invitation. In it he is lord and humble steward, his place of refuge, rest, and security. You can tell by a man's gait whether he plods toward home or a house at night. There is a spring, a haste and grace to a man's walk when he knows that welcome and cheer await his home coming. The wearied brain and tired arms are the chief source of blessing for without them the joys of home would sometimes pall. Idleness, like ignorance, clogs those avenues of anticipation, which the worker feels as he lays aside his task and goes forth to his home rest.

We cannot be too emphatic in our estimate of home's influences. It is the basis from which spring all energies, desires, purposes and ambitions. Somewhere every man who toils has a spot he calls home. And what makes home? Not he alone. God said, "It is not good for man to be alone, and I will make an helpmeet for him." It took the Father-Mother of nature millions of years to make an helpmeet for man, and nowhere on earth is home complete without her. If it be mother, she is the sainted one whose hand like her love is never turned against her boy. If it be wife, she is the holy one to whom he pays the gentlest homage, and from whom he receives the choicest bestowments than can fall to the lot of man. From her he receives his inspiration. For ~~in the world~~ <sup>the business and work-a-day world</sup> the business and work-a-day world. He knows that one being of all God's handiwork understands him, and sees in him what no other sees. Who can sound the depths of woman's heart! Who can grasp the end of her devotion, fortitude and love! Who is there in the walks of life now making his mark above the swamp line of his time that does not owe his place to the impetus given him by some woman, somewhere, some time! Not a man.

Let us forever keep before the minds of the young the sacredness of home. Mistakes there are, disruptions, there are, but the blessed idea is ever livid and supreme. Therefore to make good homes, to blaze the way to that plane of social development, where all who crave a home, shall have one, this is the noblest work. It should be, it must be, a poignant regret to a man of appreciative nature to feel that while he basks amid the joys of sweet home, so many of his fellow creatures suffer. We often recall to mind the Buddhist prayer "Pity the unfortunate. Thou has already had pity on the fortunate by making them so." And again, "The Hell of the rich man is most severe for he can find it in his heart to enjoy life while so many of his fellows suffer."

Home, sweet home. May the closing year of this mighty century carry into futurity as its richest award an abundant increase of happy, prosperous homes.

The Lake Brady, O., camp grounds property has been sold and a new organization or company will be formed. Lake Brady ought to be made one of the banner Spiritual cammeetings of the country. The Light of Truth earnestly hopes that the new company may accomplish this much to be desired end.

## LETTERS TO THE EDITOR.

Under the above heading will be given weekly hereafter short, crisp letters from readers on topics treated in the editorial columns of the Light of Truth. This is done to afford our readers an opportunity to discuss the subjects in a suggestive manner.

## THINKS THEY OUGHT TO BE BOTHERED WITH IT.

To the Editor: In your issue of Dec. 17th, '98, I notice two short paragraphs which contain statements somewhat contrary to my ideas in regard to the mission of spirits in coming to mortals, and I would like to ask a few questions in regard to these statements. On page 9 it is suggested that the matter of the next president to be elected in the United States "is not a proper question to bother the spirits with." Is this true? Have the hosts of advanced spirits no further interest in the affairs of this nation after they pass out of the material body? Is it a fact that Washington, Lincoln, Paine and thousands of others who once were prominent figures in the nation's destiny have now no further interest in the matter and care not whether this government shall continue to be a "government of the people, for the people and by the people, or whether it becomes a government of the wealthy, by the wealthy and for the wealthy classes? Perhaps you mean that they do not care who is elected to office provided certain principles of self-evident justice and right are carried into effect. I believe myself this is the truth, and I believe they are now opposed to the present spirit of partisan patriotism that prevails.

I hail with pleasure the advent in California of a new style of politics in the formation of what is called "The Nonpartisan Political Union." I further believe the spirit world is at the lead in this new movement, and also in the demand for a five-years' armistice by all great powers, and the proposed international agreement for the gradual disarmament of nations proposed by the Czar of Russia. It comes from the same source as the spiritual vision and message came to the shepherds in the hills of Judea nearly nineteen centuries ago, which was symbolical of true Christianity and true Spiritualism. The message then is the message still: "On the earth peace, good will to men."

Spiritualists, you should lead the world in this peace movement. Will you do it?

WILLIAM E. BONNEY.

Blair, Neb.

[Brother Bonney's vein of humor is clouded by too much solid thinking. What we meant in a sober sense was, that a matter so manifestly settled already is not a proper subject to ask a spirit about.—Ed.]

To the Readers of the Light of Truth:

Fellow Sufferers—I was much interested in an article which recently appeared in these columns on the attitude of our large universities towards the subject of psychical research. Especially amusing was the idea of some Ph. D.s (I suppose) in treating this and kindred subjects in a separate course devoted to "Abnormal Conditions of Consciousness."

I have just this moment returned from a prayer meeting at which a disciple (?) of the Lord Jesus roamed up and down an 18-inch aisle and shouted, stamped and clapped his hands, and shouted again. The burden of his deafening vocalizations was: "Glory to Jesus! I am saved by his blood! Glory to the Lamb!" He continued this refrain for one half hour, having absolutely proved his case by "reductio ad absurdum."

Now before I lay my head at rest on the downy pillow for a good night's

sleep I want to perform with the aid of this letter a remarkably satisfactory psychological feat. I want to listen with one ear to the dissertations of those wise doctors on "abnormal conditions," and peering over the shoulder of the aforementioned "disciple" just wink suggestively to the sympathetic readers of the Light of Truth. Thanks! I feel better. Good night.

JOHN HALIFAX DIETZ.

Editor Light of Truth: I think your paper is supplying a demand for healthful, instructive, light-giving articles on spiritual topics, shorn of flashy mud-slinging of narrowed minds. If Spiritualism is, as they claim, to establish peace and harmony on earth it certainly must begin by harmonizing self. Then are we competent to wield a harmonizing influence over others, and not till then.

The editorial entitled "Look Up!" in No. 27, is as a refreshing draught to the weary way-farers perseveringly wending their way up the steep ascent of purification. It is such inspirations that throw out a gem here and there to be gathered up and interwoven as a diamond into the sombre fabric of experience, and shines all the brighter because of its dark setting.

We would sometimes forget there is a blessing at the end of every galling chain, and perhaps be unable to follow its links to the very end, did not "The Good Spirit" above cause such reflections to intersect our thorny pathway just when most needed. O, light of heaven, what wisdom in bestowing thy gifts. A well-wisher of all instrumentalities by which true light is radiated.

M. G. TIBBET'S.

Skowhegan, Me.

## THE COMING AGE.

We are in receipt of the initial number of The Coming Age, B. O. Flower's new venture in the field of constructive thought. The career of Mr. Flower as the founder and editor of The Arena and latterly associate editor of The New Time, and his well known fearless position on all reform lines, entitles him to the careful consideration of magazine readers. The Coming Age is a superb production, both in form and matter. It is large, generous, wholesome, and rich indeed in all that pertains to an up-to-date publication. Mr. Flower, has as associate editor with him Mrs. C. K. Reifsnider, a writer whose glowing inspiration thousands have felt. She is a rare tonic in the field of mental therapeutics. We bespeak for The Coming Age a wide reading. It has to do with all manner of thought that has the betterment of humanity as its burden and message. Mr. Flower properly says that the era of iconoclasm has passed. This is the era of construction, discussion, which is a prelude to the era of adoption, when the questions now battling for a hearing will have been answered and the world bettered. The Coming Age is published at 506 Olive street, St. Louis, where business communications should be sent. Editorial communications to Copley Square, Boston, Mass. Subscription \$2 per annum.

Lyman C. Howe is at his home, Fredonia, N. Y., where he is recuperating and awaiting calls for his services. It is a sad commentary on the degeneracy of the Spiritualist rostrum to see a man like Lyman C. Howe, who has battled for Spiritualism for over thirty years, and who today stands peerless in the ranks of trance speakers, without employment, while the people who patronize "the hall" phase of the movement, run after every Jack-on-a-stick that comes along.

Hundreds are subscribing. Are you one of them?

## SHORT STOP

See our premium offers.

What have you done the past week to help the Light of Truth?

If you want the news regarding liberal thought read the Light of Truth.

When you see a good thing in this paper mark it and send the paper to your friend.

Don't look back on the year just closed and say, "I have nothing to regret." If you feel that way you have lived the year in vain.

The world is watching the United States senate just now, for with that body rests the ratification of the acts of the late peace commission.

Oscar A. Edgerly gave a delightfully instructive lecture and message seance at Chattanooga, Tenn., in the hall of the First Society of Spiritualists, Mr. Paul R. Albert, the president, presiding. Mr. Edgerly is one of the ornaments of the movement.

This paper is the friend of mediums. It has been accused of being otherwise. No honorable medium, no medium striving to retrieve past errors, will ever fail in turning to the Light of Truth. But the paper has no time for frauds any more than it has time for counterfeit money.

Mr. Wilfrid Rutherford has just joined the literary staff of the Daily Sun, London. Previous to this he edited a journal in Tunbridge Wells. Mr. Rutherford, who is the son of our valued contributor, Mr. J. Rutherford of Roker-by-the-Sea, Sunderland, England, has just published a book entitled "The Haunted House of Pembury" and is also an artist in oil and water colors.

The funeral of the late Mrs. B. B. Hill was one of the most beautiful ever held among the Spiritualists of Philadelphia. The floral offerings were numerous, costly and exquisite, and a thousand loving hands and hearts vied in doing her memory homage. A personal letter from Mr. Hill says the family circle is not broken but that lines of communication are already established and the sainted soul already heard from, from that realm to which death so softly, silently and quickly ushered her. Such are the consolations of Spiritualism, the last and grandest development of nineteenth-century evolution.

## THE PLEA FOR LEROY BERRIER.

The latest status of the Berrier case is to the effect that Congressman Fletcher of Minnesota called on President McKinley and interceded for Mr. Berrier's pardon. The president proposed to Representative Fletcher to follow the usual custom and refer the papers back to the trial judge and district attorney for a report. As those two functionaries are known to be prejudiced against the petitioner, Mr. Fletcher quite naturally objected, whereupon the president directed the papers to be sent to the postoffice department. This action and show of interest on the part of the president are encouraging.

Postmaster Lovejoy of Minneapolis has signified his willingness to do what he can to bring about the desired pardon. Senator Pettigrew of Dakota has also written the president in behalf of the petition.

## SAMUEL BLODGETT.

A good introduction to our frontispiece portrait will be found in Mr. Blodgett's article on another page. He is a virile writer, and stirs up thought. If all do not agree with him they will not avoid being impressed with his style and directness. We have printed heretofore several articles from Mr. Blodgett's pen. His home is at Grafton, N. D.



## VOICE OF THE PEOPLE

## ABOUT MATERIALIZATION.

To the Editor: A few words I wish to express if space is allowed me which have been pressed on my mind from time to time, and that is regarding the appreciation shown by Christians and many Spiritualists towards the materializing of spirits at seances.

A materializing seance I consider the most sacred place on earth, as the place where Moses witnessed the vision in the burning bush became sacred to him. When we stop to consider it seems as though it was but yesterday that this world could not boast of this only and most convincing proof of a life beyond the grave. All we had was a book. And you who are now reading these lines, there was once a time in your life when you had very little or no proof at all. You were in doubt as to the life beyond with all the teaching and preaching. This is true if you are honest.

I say if the materializing of spirits or any other convincing phenomena did not occur today, O how some of us would pray to the great power or God to send us some light, vision or some sign whereby we might know that we did live and retain our consciousness after death of the body. How thankful we ought to be that all may know who will but honestly investigate.

I am well aware that some do not care to know who are not interested in their soul's welfare and they at once know that the less they know the better for them as long as they wish to remain in the sphere they are in, because the moment a man presses on to investigate into spirit—that very moment it is impressed on his own soul that to be a true Spiritualist he must renounce himself of all idle imaginations and live a life open to the world. I do not understand why some of the intelligent people consider a materialization seance of no more value than an ordinary evening's entertainment and to hear them ask at the close, "Did you have a good time?" "Oh, yes, enjoyed myself ever so much." "I am glad of it, come again." Those same unconscious Christians, who perhaps never had any proof before in their lives, and who at their own Thursday evening prayer meetings have faces on them as though they had been stretched out with a carpet stretcher, wouldn't laugh for anything, walk on tiptoe for fear of disturbing they know not what, and at the close shaking hands and telling one another what wonderful blessings they have received from the Lord. I know what I am talking about. I've been in it for 20 years.

I well remember the first time I attended a materialization seance. I went there with a prayerful heart, hoping that I might be blessed by witnessing the grandest thing on earth, if I may so call it, and if I ever prayed I did there, and the first spirit that made its appearance, it seemed as though I were in another world. My eyes were blinded with tears of joy and gladness. I did not ask who is it? I know it was a spirit—that was all I wished to know. But I was wonderfully blessed with demonstrations as true as my own life, all unasked and unlooked for. I did not at the close commence to doubt whether the spirit I saw was really my sister, mother, brother. If there is one spirit there are more, I thought.

I will say I do not understand how people can feel so unappreciative when those same people before seeing and witnessing spirits would have given all they had to have had the proof of a

future life, and perhaps an hour later they seem to understand and talk as though they had always known it and express an unconcerned spirit towards the grand proof. Once I attended a seance where a lady, well educated, refined and in good society, a member of some Christian church, was allowed to attend a seance, and seeing perhaps 40 different spirits in good light, men from six feet tall to children of six and seven years—who at the close of the seance expressed that she was convinced they were spirits, but she ripped and tore because she knew there was too much partiality shown, because they all came to a certain class. I refer to this as a sample. It is what Christ meant by casting your pearls before swine. Conditions produced by the above class of people can only be compared with an ordinary candy-pull.

How few there are who really appreciate after they are convinced! How careful we should be in holding up our mediumship to the very highest! Understand me, dear reader, I am not a phenomena-monger. But I do value it as highly as the philosophy.

I will say here that the medium is not at fault when the highest is not produced at seances. But those phenomena mongers or dog-in-the-manger class, with their trousers full of money and their regular reserved seat in the seance room are the drawbacks in this line. They are the ones who make the candy-pull conditions, with their jig dancing, jack-in-the-box, pop-goes-the-weasel spirits, to the disgust of all the true investigators, who come with a prayerful mind for the best.

I do not believe in graveyard conditions, but I wish to have harmony, such as we all try to have when friends from a far-distant land pay us a visit. How careful we would be in selecting the company and especially the music. How we would squirm and worry that music suitable for the occasion might be procured, lest it might grate on their more sensitive nerves. How careful we would be that some one would not mar the harmony by sandwiching in between the first selections with "John Brown's Knapsack is No. 84," "Barney Went Over the Ocean," "Nelly Gray," etc. How we all work for harmony in the things of earth.

Yes, dear reader, how careful we are how we treat our earthly friends, that our outward shells may appear pleasing in their sight. And when we think how careless some are of those over whose graves they shed many tears of sorrow and loneliness, where but a few years ago the thought of visiting that spot was all the comfort they had on earth.

Dear reader, shall we not estimate a materializing seance of more value than an evening entertainment of earthly friends.

CORNELIUS VAN BUREN,

President Spiritual Society.  
Waterloo, Ia.

## SAID ABOUT WOMEN.

A light wife doth make a heavy husband.—William Shakespeare.

Woman is the sweetest present that God has given to man.—Bernard Guyard.

Women can not see so far as men can, but what they do see they see quicker.—Henry Thomas Buckle.

If woman did turn man out of Paradise she has done her best ever since to make it up to him.—Frederick Sheldon.

A man can not possess anything that is better than a good woman, nor anything that is worse than a bad one.—Simonides.

There are three things that women throw away—their time, their money and their health.—Marie Theresa Rodet Geoffin.

## THE PERSECUTION OF MRS. BLISS.

A Bugle Blast From the Old Crusader.

(Emanuel M. Jones.)

It sometimes happens that in their efforts to pull down the reputation of public mediums, their enemies contrive to advance them in the esteem of good men and women.

The Philadelphia Times statement of the dastardly outrage on Mrs. C. B. Bliss, while holding a seance at her home, one night of December 1, 1898, is a lie from beginning to end, and when we consider that the writer or writers thereof can be pardoned by a priest, for the sum of twenty-five cents, we do not wonder at their venom and lies. A religion that makes mankind better and happier, is the only religion that is worth having.—but a religion that teaches dishonesty, hate, bigotry, superstition, ignorance, pardon of sin for a stipulated sum of money,—idolatry, fear, etc., such as is embodied in the papal doctrine is a curse to any individual or nation. It so happens that the majority, if not all, of those concerned in the outrage are of the papal belief, and as the Roman Catholic church, is deadly opposed to Spiritualism, we can see one motive. Such names as McClure, Megargee, Lyon, Ryan, and Hallowell, with the attachment of Hay, the chief conspirator shows that the Irish element holds it own.

At the hearing before the magistrate on December 2, Officer Ryan swore that he had attended a seance at Mrs. B's, on November 20, had been there before, and knew it was a fraud, and, lastly on December 1, was at the seance (disguised) and was sure it was all fraud—he expected fraud, etc., and yet he gave his dollar to see a fraud, and then swore that Mrs. B., was getting money under false pretenses. Was he not an accessory to a fraud, and more amenable to the law than Mrs. B? Down with all such hypocrites. Himself and other conspirators swore that all the spirit forms that came from the cabinet was Mrs. B., when not one of the Pope's gang sat nearer than eighteen feet to cabinet, and as The Times says, "Then suddenly the boxes fell over the gas jets, and darkness, barely penetrated by the screen from the boxes, fell upon the sitters." The female conspirator who wanted to see her grandfather, and claims to have grabbed and hung on to Mrs. Bliss instead, was no nearer than six feet to cabinet, and it was the form of a young lady who came, and not a grandfather, no whiskers nor pants were found, as the Times liars assert. Will such testimony stand law? Will the oaths of a half dozen such perjured liars go as far as the oaths of fifteen respected and honored men and women? Thousands, aye tens of thousands of good, reliable people, can and will swear that Mrs. Bliss does not use fraud, and must their word be pushed aside, and the oaths of a few perjured, priest-bound, venomous liars be taken for truth?

The Times admits that Mrs. B., said something before she entered the cabinet. It admits that, but they (the writers) have put words in her mouth that she never thought of. Mrs. B., is a very modest, harmless, retiring woman, but they have made her say, "I am here as the great high priestess of Spiritualism. . . Anybody who is here now, who feels too nervous to remain ought to go before I start my services." Everybody who knows Mrs. B., knows the above trash is a downright, dyed-in-the-wool lie. The readers of 'Light of Truth' of December 24, know what she did say. All the gang of conspirators who went there to get fraud, expected fraud, were frauds themselves, and yet have the brazen effrontery to accuse Mrs. B., of "getting money un-

der false pretenses." Does not McClure's, Megargee's and the rest of those religious beauties pay their money to the father confessor to pardon their sins? A thing utterly impossible for any latin chewing priest to do. Is that not "getting money under false pretenses?"

If people don't want to attend a Spiritual meeting, or seance, they are not compelled to do so, and where they gain access through perjury, as did those conspirators on Dec. 1, and raise pandemonium, by burning flash-powder, breaking lamps, ruining furniture and carpets, scaring decent people nearly to death, opening the windows and yelling murder, and letting in a squad of a dozen or more Irish foreign police, (whose only use in Philadelphia is to arrest and insult defenseless women, and to regulate the elections, so as to insure the continuance in office of their bosses) these disturbers of society, these devils incarnate, should be punished by the heavy hand of the law. Let any body disturb the religious exercises of the much derided Salvation Army, while gathering, under any condition, and see how quickly the offender would be railroaded to prison. Have not we, as a religious society, the same rights and privileges? If not, let us fight until we obtain them, and let us begin immediately. No time to be lost. We are strong enough to change the complexion of the elections in every state of the Union. It will be too late to whet the sword when the bugle calls to arms. The time for action has come. It may take some time to convince some people that other people have rights equal to their own, but the game is worth the candle. Comrades, an eternal stop must be put to such outrages, whether they are planned and encouraged by a jealous, mean-spirited rival, by the press, or by an Irish foreign police force. It must stop—by peaceable means if possible—by brute force if necessary—stop it must.

If the laws of any state sanction entrance and desecration of our homes by a brutal foreign police, the arrest of those engaged in devotional services—as was the case at Mrs. Bliss' home, then we must write and demand a repeal of those laws—and if no redress is granted—burn our homes over the heads of the intruders. Let no one cry "Peace, Peace," for there can be no peace until we have our rights, and justice is done to our mediums.

EMANUEL M. JONES.

## THE STONE THAT THE BUILDERS REJECTED, ETC.

Mrs. Etta Semple, president of the Kansas State Freethinkers' Association, was a candidate in the late election, on the Socialist ticket, for state superintendent of instruction. Before she would consent to accept the nomination, Mrs. Semple insisted that the Socialists should have in their platform a plank embodying the principles of the nine demands of Liberalism. This was acceded to, but when the platform came to be published her plank was tacked on at the end and labelled "Mrs. Semple's Resolutions." The Socialists feared that the demand for separation of church and state would alienate their supporters, which does not appear to have been the case, as Mrs. Semple received sixty-seven more votes than any other candidate on the ticket.—The Truth Seeker.

James Myers, of the flagship New York, writing from off Santiago to a friend at Troy, N. Y., says that when Hobson and his comrades were taken before Cervera, the admiral not only expressed his admiration for them, but actually gave every mother's son of them a smacking Spanish buss on the forehead!



## IN RE MRS. JACKMAN.

After reading an extended article in the "Progressive Thinker," having for its subject the caustic criticism of the pretended expose of a materializing seance, held at 3143 Forest avenue, Chicago, the home of the medium, Mrs. Mabel Aber Jackman, I feel it my unquestioned duty in an humble, truthful manner to reply to the statements so cruelly misrepresented in the article in question; and while I am averse to newspaper, or, in fact, to any other kind of controversy, I will not longer stand by and see a pure, noble, conscientious woman and medium suffer, while the howling mob of doubters and falsifiers dance in satanic glee around the funeral pyre.

Why should the truth, that Truth for which all true Spiritualists are seeking, be cried down and for nothing more than to satisfy a spirit of jealous, revengeful rivalry? And we, the earnest truthseekers, many of whom have left our former chosen creeds hoping to find in true Spiritualism that solace and hope, we vainly sought elsewhere, to be driven back into the gloom of doubt, because so-called mediums cannot live free of that foul monster—jealousy?

As the good man said 1800 years ago, "Let him who is without sin cast the first stone at her."

It seems to me wretchedly unfair that so one-sided, utterly untruthful an account of the occurrence of that fateful evening should have found its apparently easy way into the columns of a paper bearing the headlines "Progressive Thinker," without first having to bear close inspection. However, 'tis not my intention to become personal, or to say other than express the wish that truth shall prevail, and nothing but the truth.

On September 20, '98, the evening in question, I was at the seance in question, in company with eleven or twelve others, all but two of whom were men, a fact which to me seemed rather odd, as on previous evenings more of women than men had been in attendance. During the early hours of the evening, it being warm, I had sat upon the porch of Mrs. Jackman's residence in friendly converse with her, and had noticed as the guests came by twos and threes, that they to me, were all strangers.

Be that as it may, the hour of 9 o'clock arriving, all adjourned to the seance-room. This room is about 22x12 with 10-foot ceiling, on second floor, with one closet and that in portion of room in which visitors are seated. In the portion of room known as the alcove, a "cabinet" is formed by heavy portiers, and is about 5x4 feet. To the right of cabinet stood an upright piano, and in a little corner to the left of cabinet, stood on the floor a large music box. All seated, I found myself alone as to acquaintances, with the one exception of Mrs. W. E. Hahn, who took a chair next to my own. Everything ready, the gas was turned off with exception of one jet in the extreme rear of room. Some music on piano by Mr. Jackman, and "Nearer my God" sung. The well-known voice of Dr. Blackmore was heard from the cabinet expressing the wish that the seance might prove a success, and saluting Mrs. Hahn and myself by name. Then came the pure white form of the cabinet guide, Emma Pardee, and the happy "good-evening, everybody" of little Nellie. Various other forms appeared, among them, one well known to myself.

It may be well to state that Mrs. Jackman all this time sat on the outside, and at the door of the cabinet, Mr. J., at the piano, Mrs. Hahn and myself on one side of the room directly in front of the only entrance to the seance room, and also in front of the

closet, the men in a series of chairs extending from my right around to a point directly opposite, and about ten feet distant.

The form of a youth of about fifteen years appeared, and seeming to be recognized by a man on my right, was met and led to the group of three young men immediately opposite Mrs. Hahn and myself. To my surprise and horror, the young man on the extreme right of the horse shoe ignited a match and I saw the third man seize the spirit form around the body over the arms and draw the form closely to him. Someone screamed "now I've got him," and of course confusion prevailed. Several times matches were ignited, and the gas lit, to be immediately extinguished again. For myself, my endeavor was to witness what became of the spirit-form. I was pushed down into my chair and held down, as it seemed to me an age, but keeping my eyes constantly on the spirit-form, I distinctly saw it dematerialize in the profane arms of its captor.

Immediately thereafter, there was a wild rush from the room of the men who had so successfully precipitated the "expose." I followed them down stairs, fearing vandalism in the parlor below. One fellow as he rushed down stairs cried "For Christ's sake what kind of a place have I got into." I saw them all rush into the street, and after closing the door behind them, I went into a rear room on parlor floor, used as a dining room, where I was soon joined by Mrs. Hahn, Mr. and Mrs. Jackman, and two others, a lady and gentleman. We sat down for an hour discussing the event and strengthened in the faith of "not a shadow of fraud" by the comforting presence and voices of Dr. Blackmore and little Nellie.

Such is my brief story of the night of September 20, 1898, as I saw it, know it, and still believe it, thanking God daily that it was not my own dear boy who was so cruelly profaned.

ROBERT CHALLONER, M. D.  
Oakland Hotel, corner Oakwood and Drexel Boulevards.

## OBITUARIES.

Mrs. Rosina Reynolds of Elba, N. Y., passed to the higher life on the morning of December 12, aged 70 years. She has been a firm Spiritualist for more than 50 years, and was made such by phenomena occurring before the Rochester rappings. When she knew her time had come to go she bid her husband and friends good-by and said: "I want you all to know that I have no more dread or fear of taking this journey than I would have in starting for Chicago." Funeral services were conducted by Rev. John Piper of the Church of the Friends.—M.

Mrs. K. McFarland, Geneseo, Ills., passed away Dec. 29 at 7 a. m. J. C. F. Grumbine officiated at her funeral services. She was a staunch friend of the cause, a mother of Israel, a tried and true friend.

David B. Tiffany passed to the spirit world Dec. 22, aged 77 years. He was a pioneer Spiritualist, a member of the G. A. R. He was a subscriber of the Light of Truth.

Woolrych Perowne in his recent book on Central Asia gives an interesting description of the tomb of Daniel at Samarcand. The Mohammedans believe that Daniel continued to grow after death, and so year by year they lengthened his tomb till it was 60 feet long, which was apparently regarded as a proportion great enough for even the most holy of saints.

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## CORRESPONDENCE

## THE FIELD AT A GLANCE.

Mrs. Julia Steelman Mitchell is laboring in Winnebago City, Minn. Moses and Mattie Hull are laboring assiduously in Buffalo.

Mrs. Maggie Waite's present address is Hamilton, Ont., Canada, General Delivery.

The Spiritualists of Newport, Ky., are contemplating the organization of a society.

Mrs. M. J. Archer.—The gentleman's name is Dr. C. S. Carr, residence Columbus, O.

J. M. Temple is holding meetings every Sunday, at 4308 Cottage Grove avenue, Chicago.

C. Fannie Allyn, Clara Field Conant, and Loe F. Prior, are among the speakers at Lake Helen camp meeting.

G. H. Brooks is located at 204 Dinwiddie street, Pittsburg, Pa., where he can be addressed for the next two months.

Mrs. Emily P. Beebe will answer calls to lecture or for camp meeting work, funerals or weddings. Address Spring Arbor, Mich.

Prof. W. F. Peck in addition to his duties as speaker, is to have charge of the singing at the Florida camp. Dr. Nellie Mosler will be the message medium.

Mrs. F. E. Ewan, 1801 N. street, Lincoln, Neb., inspirational and test medium, is open for engagements within a radius of one hundred miles of Lincoln.

At the First Spiritual Church, Facade Building, Dubuque, Iowa, on Sunday, 25th ult., evening memorial services were held for the late Samuel T. Blondin.

Mr. Juliet H. Severance is at home at 6118 Drexel avenue, Chicago, where she can be addressed permanently. She would like to make engagements with camps for next season.

Edgar W. Emerson is located at 603 Tremont street, Boston. He will lecture on Sundays as follows: Jan. 15, Manchester; Jan. 22-29, Lawrence, Mass.; Jan. 30, Foxboro, Mass.

A correspondent at the Soldiers' Home, Dayton, O., gives an account of a seance, where the English and German languages were spoken with equal facility through the trumpet.

"An Age of Investigation," was the subject of the lecture delivered by Mrs. Mary Ellen Lease, of Wichita, Kan., before the Philadelphia Spiritualistic Society, in Handel and Haydn Hall, Eighth and Spring Garden streets.

A series of carefully prepared and highly congratulatory resolutions were given by the First Spiritualist Society of Chatanooga, Tenn., to Mr. M. D. Higley, who has been serving the society as speaker for the past two months.

Michigan Spiritualists have leased the park grounds adjoining the grounds of the Soldiers' Home, at Grand Rapids, and will establish a new camp meeting there. Opening day July 2. Marian Carpenter is expected to officiate.

Fred P. Evans writes: Will you kindly announce in your paper that I desire to state in answer to numerous inquirers that I will not be able to attend Florida camp meeting during the present season, owing to pressure of business in New York.

Mr. Frank McKinley, the trumpet medium, of Cincinnati, held several seances at Blissfield, Michigan, the past month, and some fine tests

were given of the return of the departed ones. Much good resulted, and a hearty welcome will be extended any time he wishes to return.

The annual meeting of the Washington Union Association of Spiritualists, Minneapolis, took place Jan. 2, 1899, for the election of officers for the coming year. Officers elected were: President, C. D. Pruden; vice president, Mrs. C. D. Pruden; secretary, C. M. E. Ridge; treasurer, Mrs. B. Huth.—C. M. E. Ridge, Sec.

Mr. Frank Dunakin writes: We are engaged, at present, as the regular speaker for the First Spiritualist Society, of Ft. Wayne, Ind., and lecture before said society every Sunday evening. They have a very nice large hall on Calhoun street, near the center of the city, and the meetings are quite well attended. And may the good work go on, and long live the Light of Truth is my wish.

H. C. Noyes, of Cincinnati writes: I thoroughly appreciate and enjoy your paper. To me it is an education in the highest truths of the philosophy, and I cannot understand why it does not find a place in every home, and around every fireside, whether the inmates be believers in Spiritualism, or otherwise, and I hope the time may never arrive, when I will not have access to the soul uplifting and inspiring articles to be found in its columns. I wish you a prosperous New Year.

L. B. Horton, Secy., writes: Mrs. Esther Thomas, minister of the Church of the Soul of Seattle, Wash., is about to take a vacation, and during that time will travel for her health lecturing wherever the opportunity offers itself. Mrs. Thomas is a pleasant, affable lady, of culture and refinement, and her inspirational lectures are soul-inspiring. Before starting on her vacation her congregation made her a Christmas present of a well-filled purse in token of their appreciation of her work. To all those who are seeking higher spiritual unfoldment, it would be a source of great pleasure to hear Mrs. Thomas lecture.

Mrs. H. E. Lepper, president, writes: The Lincoln Band society is flourishing. As you may see by the report of our secretary, we hold our meetings in St. Paul every Sunday night at Odd Fellows' hall, corner Fifth and Wabasha streets, in the Rebekah hall, second floor. Have good attendance every meeting, a regular lecturer and healing at the close. Seats free. Collections more than pay expenses. Taking in new members right along. Had the first Christmas tree ever held in St. Paul by the Spiritualists, almost entirely for destitute families. Seventy-five children and their fathers and mothers expect to go on with the good work and hold a larger one another year.

B. M. Lawrence from Indianapolis, Ind., writes:—We have just returned home, having been absent more than four months on a lecturing tour in the southeast part of this state. We found it impossible to get any co-operation or engagements with Spiritualists, and in fact found but few who took any interest in the subject, and we did what we could to get a little light into the churches in which we held most of our entertainments. I am sure that the cause of Spiritualism needs just such facts as we are prepared to furnish, but the way does not open for work in that line. The societies here are working along about in the usual way, the pastors are becoming so liberal that many patronize the church for popularity. Genuine reformers are not in public favor, and frauds are disreputable.

Mrs. D. S. Fowler writes from Walcott, N. Y.:—I want a little light on a circumstance which occurred in my

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## QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Is it wrong for a man who is trying to support himself and family, to use the same methods against his employer as the latter is using against him or the public to enrich himself; or is it better to suffer, even to starve on a small salary, than to be dishonest?—Conductor.

Answer.—From a spiritual standpoint it is always better to suffer, for that inherits heaven. But the man who argues that to inherit heaven by suffering would be to leave his family in want is on as high a plane of spirituality as a mortal can be, and this thought or principle neutralizes the wrong he may commit to maintain them. But this does not license wholesale robbery or worldly pleasure for himself; for that would inherit hell. To live for others is the love principle. Dishonesty may be made a virtue under circumstances. Self-preservation is the first law of nature, and to kill a man in self-defense is not even regarded as murder by statute law—still less by natural law. But natural law does not excuse pretense. You can not kill a man on pretense of life protection and deceive the higher law, or your conscience, which is an effect of natural law acting on it. Thus you can not employ counter means against your bread giver as a pretense to maintain a starving or suffering family. But as the warmed viper may sting his life-preserver, so a selfish employer may chuckle in a cheap laborer. To kill the former would be no evil, for the viper is ignorant of its sinful ways. So the selfish are ignorant, and an honest man is often compelled to use his superior reason against a rogue or a miser to keep him or his family alive or from suffering. No one has a right to suffer beyond the other unless as a self-inflicted punishment for his own past misdeeds. But nature does not intend that one man should live by the blood of another. All are her children, and all have the same inheritance awaiting them, if they imitate her in balance—which for man is to be just.

Question.—Is Palmistry a phase of mediumship or a science? If the latter, how is it that the ignorant gypsy makes such correct guesses?—Rosa R. Parkhurst.

Answer.—It is both, but the medium relies more on intuition than the lines in the hand, which sometimes have not changed in accordance with existing conditions. The left hand indicates what has been; the right hand what is; though at birth they both are usually alike, unless a powerful individualization is injected with or during gestation by the mother for an improvement on the father. In that case the left hand will indicate what might have been, but counterbalanced by the right or positive hand, which points to the new character in the infant. As a science simply it is difficult to acquire, and often difficult to apply. Without intuition it is unreliable. The gypsy fortune teller is either a fraud or a natural psychometrist, with a smattering of Palmistry handed down from parentage. It is for him or her a material basis to operate on, though the touch of the seeker's hand is often all that is needed for a reading. Sensitiveness and

intuition do the rest. You have lots of "gypsies" in the ranks of Spiritualism who far surpass the originals by virtue of a higher mediumship and modern education, and with less frauds among them. Few will undertake to counterfeit Psychometry, as it is more difficult even than learning Palmistry as a science.

Question.—Is prophecy an effect of clairvoyance or psychometry?—Knox Daird.

Answer.—Both if perfected, though intuition not sullied by self-love does the most, for it is generally spontaneous and without effort. Prophecy by either one of the above spiritual gifts is largely mathematical—reasoning on what is seen or felt, and making calculations accordingly. This requires more or less effort and may be perverted by zeal, ambition, preconception and external influences. Intuition is a soul gift, and through it the possessor simply knows or feels conscious of certain things without being able to account for them, unless he knows it is through intuition simply, and credits no one in particular with the effects. Too much self-love in the matter darkens it or temporarily prevents prophetic vision or consciousness; for intuition needs delicate adjustment with nature or the spirit aiding—only spirits with the same gift being able to control or aid in prophesying. Without spirit aid it is a seeing of effects ahead concerning the subject at hand, whether it be an affair of state or of person. Intuition may be possessed by the most unpretentious or by the greatest statesmen, but modesty must accompany it to make it reliable or effective as a gift. Arrogance or pride is its greatest spoiler—humility its greatest aid. Thus the many blunders of the proud or conceited, and the success of the humble in many things worldly. Nature helps its own.

Question.—Is mediumistic development of children to be commended?—Mother.

Answer.—Not if they resist it or show signs of weariness. There are exceptions where a child craves it. Such craving indicates permission from a higher source. A perfect medium or psychic can be educated by control, but not others. Education and physical development are essentials to mediumship, for the first constitutes mental discipline, as much needed for perfect spirit use as for one's own use. Physical development individualizes the body in furnishing elements as much needed by spirits as by the mortal in bearing up against adverse conditions, which are everywhere prevalent in seances—especially when strangers are present. In strictly harmonious family circles children will not be drawn upon for magnetism as in promiscuous circles. Thus they may sit to imbibe the first principles of Spiritualism. But not until they manifest a self-induced interest should they be made to take an active part. As passive agents it will not harm them, only do not force them to keep awake if sleep overcomes them. Let nature care for them. "Always keep an even mind", as Davis says, means to let reason govern all things, whether material or spiritual.

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## IS THE FAMILY DECLINING.

There are fewer marriages in proportion to population than formerly; families are smaller; they are less coherent; they are less lasting. In England the marriage rate fell from 17.2 per cent in 1851 to 15.2 per cent in 1881, and from 1873 to 1888 the ages of men and women who married rose respectively from 25.6 and 24.2 to 26.3 and 24.7. The rise in the number of divorces, 1860-1885, was universal. In 1871 England and Wales show one divorce to 1,020.4 marriages, in 1879, one in 480.83. From 1867 to 1886 divorces in the United States increased 157 per cent, while the population increased 60 per cent. One of the causes of change is the whole modern movement of liberation—of subjects from sovereigns, slaves from masters, wives from husbands, and children from parents. Another is the disappearance of the ecclesiastical view of marriage. A more special cause has been the growth of large cities, which completely alter the environment of the organism. Men become less dependent on women for their home needs, and women have resources and interests which the simple life of the country denies them. Then, too, attachments formed on slight acquaintance of underlying traits of character are less likely to prove lasting. The number of marriages among women of higher education is less than among the uneducated. Of 1,486 ex-students of the chief women's colleges of England only 208 married. The new economic opportunities for women of the middle class rival the domestic and social life which marriage offers, and also bring into the industrial market a class of competitors with whom the standard of wages is simply what is sufficient to support the individual. Among the working class marriages are not less frequent; but the home is apt to be less comfortable on account of the tendency of women to go out to work. In the light of these facts it is held by many that the monogamic family is a relic of a decaying form of civilization.—J. H. Muirhead, in The Journal of Ethics.

A Bucyrus, O., paper comments as follows on Mr. Hull's recent lectures in that city:

Rev. Moses Hull Friday night concluded his series of four lectures upon Spiritualism. They were delivered before large audiences, made up of our progressive thinkers. To say that he convinced all his hearers of the correctness of his views would be going too far. But it is not too much to say that all who listened and followed his logic were charmed with his oratory, instructed from his vast fund of information, impressed with his sincerity and earnestness, and given a fresh impetus in the direction of research and honest investigation. To ascertain what is truth is the highest motive that can actuate the student. "Prove all things; hold fast that which is good." This is an injunction that should appeal to every honest mind, and he whose belief is built on solid ground need never fear to put it to the test. "Truth crushed to earth shall rise again; the eternal years of God are hers."

There is at least one man in St. Louis, Mich., who is determined that his son shall have as good an education as his own. He recently sent the following communication to the superintendent of schools: "Dear Sir, my boy Johnnie come home today with his head broke open by a biger boy. I wisht you would look into it. My boy comes to school to learn brains and not to have them knocked out."

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(Rev.) A. C. DARLING.

Similar testimony to this wonderful new remedy comes from others, including many ladies. Mrs. Mary A. Layman, of Neel, W. Va., twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minnesota; and many others join in testifying to the wonderful curative powers of Alkavis in various forms of Kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood. So far the Church Kidney Cure company, of No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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### NEWS OF THE WEEK

Ten large business firms have failed in New York city since the opening of the new year.

Spain formally turned over her sovereignty in Cuba to the United States government, on New Year's day.

Hon. Joseph H. Choate, of New York, has been nominated by the president to be ambassador to Great Britain.

The new American cruiser Albany, which was bought with the New Orleans, is nearly ready to be launched at Newcastle-on-Tyne.

General Lawton has been appointed to succeed General Otis in command of the troops in the Philippines, who is to become governor general.

Major General Ludlow, governor of the department of Havana, has issued an order forbidding "immoral dances" in the theaters and the circulation of indecent literature.

The Rev. Dr. J. Newell Dwight Hillis of Central church, Chicago, has accepted a call to Plymouth church to fill the pulpit made vacant by the resignation of Dr. Lyman Abbott.

Attorney Kline of the Standard Oil company refuses to obey a decree of the supreme court of Ohio for the submission of books of that corporation for the court's inspection.

The cost of the proposed military establishment under the Hull bill gives the present cost of the regular army at \$24,443,480 cost under the proposed bill \$82,053,865, increase of cost \$57,710,231.

Governor Roosevelt, of New York, has laid out some rules with regard to the pardon of criminals. These rules deny clemency to any man who has been convicted of murdering or abusing his wife, or any habitual criminal.

The Berlin correspondent of the London Daily News mentions a rumor from St. Petersburg that Count Leo Tolstoi will be banished for championing the cause of the dissenters who are being persecuted into wholesale emigration from the Caucasian districts.

The Lamoni branch of the Josphite church of Latter Day Saints, Mormon, in its regular annual session, adopted a resolution ensuring Congressman-elect Roberts of Utah "as a violator of law and practical polygamist," and objecting to his being seated in congress.

Colonel Julison San Martin, who was in command of the Spanish garrison at Ponce, Porto Rico, when the United States troops, under General Miles, landed in the island, and who abandoned the place without resistance, has been sentenced to imprisonment for life.

The house judiciary committee of the Kansas legislature has killed the bill requiring the governor to sign the

death warrant whenever a person is convicted of murder in the first degree. This will leave it to the discretion of the governor at present, and capital punishment will not be in vogue.

Senor Recido Arnauta y Hernandez, editor of El Reconcentrado, the chief Cuban organ, issued a third attack upon his old enemy, Zacarias Bresnes, whom, with three others, he accuses of blowing up the United States battleship Maine. Bresnes, who is a lawyer and politician, sailed for Spain about two weeks ago.

Four brothers were married to four sisters at a small settlement called Trail, a few miles north of Canal Dover, O., last week. The four sister brides are the daughters of a prosperous farmer, named James Hochstetler. Their ages range from eighteen to twenty-eight. The grooms are the four sons of John Summers, and are energetic young fellows of good habits and some means. The ceremony occupied an hour, the same clergyman performing it for all.

The female advocates and opponents of woman suffrage are wrought up over Governor Roosevelt's message in which he advocates gradual extension of the suffrage to women. There was great perplexity among the ladies interested as to what the governor really meant. Governor Roosevelt said that what he meant in the message was a gradual extension of suffrage to women. How far to extend it he is not certain. He believes that the condition of a large number of women should be bettered.

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